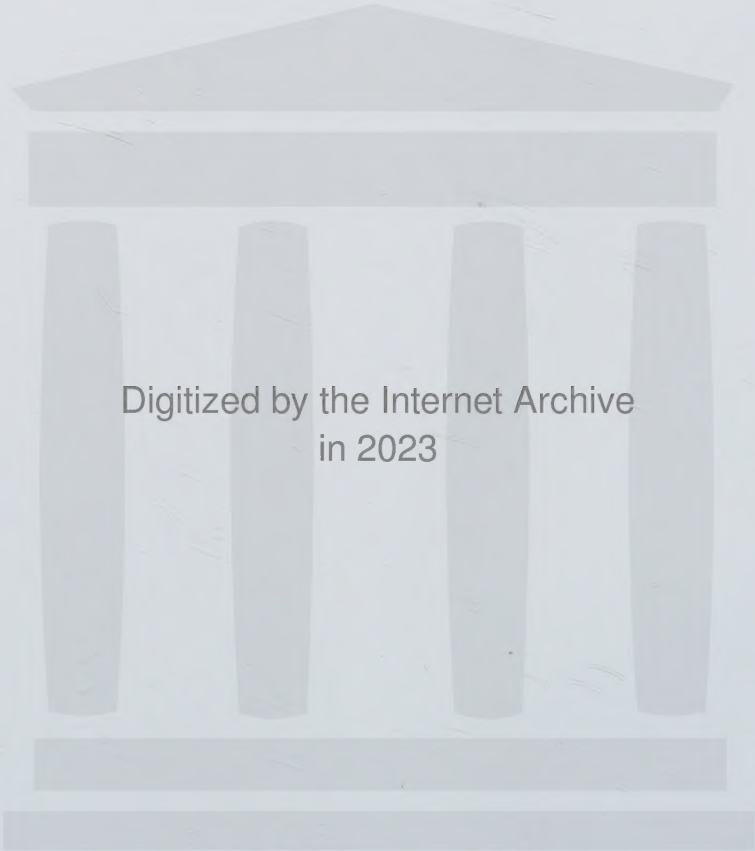
Islam, Jerusalem, and World Peace

Explanations of a Sufi

M. R. Bawa Muhaiyaddeen (رضه)



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A'ūdhu billāhi minash-shaitānir-rajīm.
I seek refuge in God from the accursed satan.

Bismillāhir-Rahmānir-Rahīm.
In the name of God,
the Most Compassionate, the Most Merciful.

Islam, Jerusalem, and World Peace

Explanations of a Sufi

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A *ni'mah*, a gift,
from the Messenger of God ﷺ

M. R. Bawa Muhaiyaddeen رضي الله عنه

Fellowship Press
Philadelphia, PA

This volume of *Islam, Jerusalem, and World Peace* is unabridged and comes to these pages directly from the words of M. R. Bawa Muhaiyaddeen ﷺ. Every effort has been made to keep the purity of his words intact. Nothing has been intentionally added, subtracted, or rearranged. It includes the discourses he designated for this book.

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Muhammad Raheem Bawa Muhaiyaddeen ﷺ

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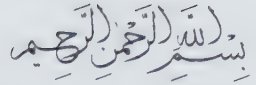
Muhammadur-Rasūlullāh ﷺ

Muhammad, the Messenger of God,
the peace of God be upon him



In the name of God,
the Most Compassionate, the Most Merciful

Foreword

Since 9/11 we have heard many times, the cry, "Why don't the Muslims themselves stop the violence in Islam! Why don't their leaders instruct them?"

And as many times Muslims have replied, "Islam means peace! This violence is not Islam!"

What do they mean? Why do they say this?

This book of spoken discourses by the authentic Sufi master Bawa Muhaiyaddeen ﷺ, the wisest being I have ever known, addresses just these two points. It explains to all, to both East and West, what Islam is. It shows to all where peace exists and how this peace must be manifested as the only means to rule in this world. This peace is God's peace, and God's peace is Islam.

What is Islam? Defined by its enemies today into a slag heap of evil, it is no wonder that no one in the West has a clue about the real meaning of Islam—that it is the completed state of human consciousness, that it is the purity of God, that it is the One Infinite Being. The peace that is God is Islam.

M. R. Bawa Muhaiyaddeen ﷺ addresses Muslims in this book. We know this truth, taught it as we were by the Prophet Muhammad, may the peace of God be upon him.

Yet amid the perils, the horrors, manifested by mankind's dark qualities over all the ages, the quality of God, His Compassion, as manifested by His prophets, is forgotten by most, and the evil that man can be then rises up to rule malevolently within him. This book calls us back, it reminds us, or teaches some of us for the first time, about the absolute justice that the Islam of Allah requires.

No one can say they are Muslim unless they follow the way of the prophets. And the way of the prophets is the way of the peace of God.

By definition, we are all Muslims "created from the purity of the Light of God." Each soul is a ray of God's Light and we are manifested through and as that Light into this world of creation, matter, and form.

The prophets of God from Adam ﷺ to Muhammad ﷺ explained this one truth:

There is only one God. *Lā ilāha illAllāh*. Only the One is God. And God is One. Moses ﷺ said it. Jesus ﷺ said it. Muhammad ﷺ said it. It is the Truth.

Each soul is a ray of God's Light.

Islam is called the Straight Path. The path is to follow that Light from the individuated ray back to its source, the One, the endless being that is God. From Allah we come, to Allah we return. This is Islam. This one God is Islam.

To know this, to be this, is peace.

As-salāmu 'alaikum. May the peace of God be upon you.

Fatimah Carolyn Andrews
April 2, 2018

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of God,
the Most Compassionate, the Most Merciful

Translator's Note

These talks are part of the living teachings of M. R. Bawa Muhaiyaddeen ﵀ which he gave in an age-old oral tradition to those who gathered around him. To retain accuracy, they have not been edited into a literary work. All the discourses that he designated for this book have been included. Although every effort has been made to keep this book faithful to his instructions, we know that mistakes can certainly creep in. The Qur'ān (4:79) tells us, "Anything good that happens to you is from God; anything bad is from yourself." Truly, all that is good in this book comes from the grace of God while any mistakes are entirely ours.

Those of us who received the blessing of spending many years of our lives with Bawa Muhaiyaddeen ﵀ recognized him most of all as a being of astonishing purity.

We also saw the difficulties presented to such purity. The purity itself, of course, was unchanged by those difficulties and existed as an ever-present, glorious illustration of life as it could be lived by all of us if we too could become pure. The straight path described in Islām is a path of purity, nothing more, nothing less.

The difficulty is that purity has invariably been considered naïve and lacking in worldly wisdom by those

who cannot give up the teachings of the world. Historically, we can see that humankind has tried to change the pure teachings that came from God in order to suit themselves in old clothes bearing their own familiar imprint and smell.

The Torah, the Bible, and the Qur'ān all tell us that followers of Moses ﷺ built a golden calf once they thought his back was turned. The history books teach us that followers of Jesus ﷺ brought us the Inquisition and the Crusades. Watching the news, we have seen with our own eyes how people who claim to be followers of Muhammad ﷺ have been killing each other and behaving just as they did in pre-Islāmic times. The great obstacle faced by the purity in the teachings of all the prophets, saints, and sages throughout time has been erected by their followers.

The pure teachings of Allāh have become cloaked in worldly-wise teachings that have divided the children of Adam ﷺ, and become a justification for murder instead of an opportunity to show love and compassion.

Purity as taught by the prophets of Allāh has always been iconoclastic. That purity challenges venerated images, long cherished hatreds, closely held prejudices, and profitability. Purity can never be achieved by those who have built armed camps from ironclad opinions in their own hearts.

This book is not for them. It is for those who wish to journey beyond destruction to an open space in which all humankind can live together in peace, justice, and equality.

Throughout the ages, wise men have taught us that if we want purity, we must come to the teachings with an empty cup in order to receive the purity in fullness. Bawa Muhaiyaddeen ﷺ told us that if we come to the teachings with any of our own opinions, it will be like cooking in a dirty pot, on top of leftover food. It is only if we come to him with an empty pot that he can make us a good meal. The pot must not only be empty but scrubbed clean. If we cook on top of leftovers, we will just get sick, and all of our

efforts will be wasted.

To go to Allāh, we must get rid of everything other than Him.

Bawa Muhaiyaddeen ☺ has told us over and over again that the world is simply an external projection of all the things that already live in our own hearts. In this book he explains that there will be no peace anywhere in the world until we ourselves change our own qualities and bring peace to the blood-soaked battleground beating in our own chest. If there is to be any hope of escaping from the destruction all around us, we must bring human justice and compassion back into our lives.

He tells us that if we make our hearts pure and peaceful, our brothers and sisters will feel that peace and become peaceful too. Then our neighbors will feel the peace and reflect it back to us. That peace will spread and then their neighbors will develop peace as well. The world will be at peace when we, our brothers and sisters, our neighbors, their neighbors, and their neighbors find peace.

It has to begin within us. We must look at our own lives. If we are to dispel the darkness of the human heart, peace must begin here in our own heart.

Each word in *Islam, Jerusalem, and World Peace* makes it our duty to work hard to illumine our hearts with justice, truth, love, and compassion instead of indulging in ignorance and hatred. It is a clear teaching.

Bawa Muhaiyaddeen ☺ has told us that although there are four hundred trillion ten thousand evils and only one God, God has all the power. The Torah, the Bible, and the Qur'ān have all promised us that God will answer us if we ask. May we all unite to beseech Him for peace.

Āmīn. Āmīn. Yā Rabbal-'ālamīn.

—Crisi (Fatimah Muhammad)
January 1, 2018

al-Islām
the submission

Allāh sent down His messengers and His angels to tell us to have faith in what He has said. Believing in Allāh, accepting His commandments, and avoiding His prohibitions is Islām. We need to accept that serving Him, accepting Him with absolute certitude, gaining His ninety-nine *wilāyāt,* His miraculous qualities and actions, and putting them into practice in the right way is Islām.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of God,
the Most Compassionate, the Most Merciful

April 6, 1982

Introduction

We who accept Allāh and His Rasūl ﷺ[1] with genuine *īmān*[2] need the clarity to understand what Islām means to our lives today. The attainment of that clarity for all of us in our lives today and every day is Islām. Children of Adam ﷺ, all who accept Allāh! Clarity itself is Islām. Firm faith in Allāh is Islām. Strengthening our *īmān* with faith, certitude, and determination, obeying Him, and praying to Him are Islām.

May we think of Islām.

Knowing the value of Islām—its purity, its truth, its integrity, its justice, its sincere obedience to God, its conscience, its peace, its unity, its tranquility, and the value of Allāh who is directing all of this—is Islām. Knowing the Rabb, the Creator and Cherisher of All Lives, to whom that value belongs, bowing down at His feet, and worshiping Him is Islām. *That* is Islām.

Allāh sent down His messengers and His angels to tell us to have faith in what He has said. Believing in Allāh, accepting His commandments, and avoiding His prohibi-

1 Rasūl ﷺ the Messenger, Prophet Muhammad, the peace of God be upon him

2 *īmān* faith, certitude, and determination; absolute faith in God

tions is Islām. We need to accept that serving Him, accepting Him with absolute certitude, gaining His ninety-nine *wilāyāt*, His miraculous qualities, and putting them into practice in the right way is Islām. That is Islām.

Unity is Islām. To love every life as your own life, to dispel the suffering of those lives, to dispel their poverty, illnesses, and delusions, and to bring them peace is Islām. That is Islām.

We also need to understand the value of *īmān*. We need to understand the term Īmān-Islām as it has been described in this book: that *īmān* is Islām. In Islām, the prerequisites for *īmān* are *sabūr*, *shukūr*, *tawakkul*, and *al-hamdu lillāh*, patience, gratitude, trust in God, and giving all praise to God.

All Muslims must first have patience. For what occurs beyond our ability to be patient, when the *adhāb* of the *dunyā*—the punishment of the world—comes to us, we must have gratitude. For what occurs beyond our ability to be grateful, we must place our trust in Allāh. For what occurs beyond that, we must say, "All praise belongs to God." Praising Allāh and surrendering to Him are Islām.

We need to understand that our Islām consists of unity, beautiful compassion, harmony, and peace. We need to understand the meaning of *īmān* through this book. We need to understand that *this* is Islām before we can even begin to understand anything that comes afterward.

Islām means we must kill in ourselves the evil qualities that are coming to kill us. We must root out the divisiveness within us that is coming to divide us from Allāh. We must cut away the thoughts within us that can disrupt our unity, the unity of the children of Adam ﷺ. Such is the unity of Islām. We must cut away the four hundred trillion ten thousand types of *spiritual* idol worship—the qualities of those idols that enter our bodies and which are capable of altering us.

We must cut away these evils within us through Allāh, through His truth, through His Rasūl ﷺ, through the

mubārakāt, the divine wealth of His blessings. We must cut away those evils through wisdom. To perceive this unity, this purity, and this tranquility in our lives is Islām. This is something we need to understand. This is something we will be able to realize through this book.

May we gain this awareness.

War does not exist only on the outside. In the life of a human being, the qualities of prejudice and divisiveness are enemies that have joined with the body, fatal afflictions born with us, diseases that will ultimately kill us. The qualities of prejudice and divisiveness separate us from others, grow within us, and suck our blood, nourishing the animals, demons, devils, and satans inside us.

We have to overcome these evil qualities, control them, restrain them, subdue them, and make them peaceful with *īmān*. Keeping them in their proper places, teaching them about the consequences of their actions, and restraining them is Islām. Making Allāh their Master, making *īmān* their good gift, feeding them with it, and controlling them is Islām.

You must accomplish this by yourself and within yourself. This book insists upon that.

It explains the meanings of Allāh's words, the resonance of the reverberations He sent to the messengers, certain fundamental inner meanings of the resonant explanations of the Qur'ān, the *ahādīth*, the traditions, of the Prophet ﷺ, and the *kutub*, the books. It explains the foundation and essence of *īmān*.

In this book, we are telling you what we know to the extent of our wisdom, our small wisdom. We are only telling you a minute, atomic portion of the value of Islām with this small bit of wisdom. Those who possess the *'ilm*[3] and the wisdom of Allāh can glean even more detail and clarity from this book. They can go further: further into truth, into so many sections, into the inner meanings and explanations that exist in the Qur'ān, the traditions of the Prophet ﷺ,

3 *'ilm* knowledge, divine knowledge

and the books. You who have wisdom can understand to a greater depth. Here we are telling you the wisdom within reach of small beings.

Unity is Islām. Equality is Islām. Peace is Islām. Harmony is Islām. Patience is Islām. Gratitude is Islām. Trusting and praising God are Islām. Finding serenity in life is Islām. To safeguard and guide all living beings to the refuge of the state of peace is Islām. That is Islām, the Islām that Allāh's explanations, resonances, qualities, actions, and conduct reveal.

To accept this and to act accordingly is Īmān-Islām. He who understands this can become a *mu'min*, a believer. Once he becomes a believer, he can become a representative of God, one who can comprehend and act with an understanding of God's commands and prohibitions. Such persons of wisdom will live as believers and as His representatives in the world. May we think of this.

Those with deep wisdom who possess *'ilm* will understand even more—as much as they wish—from the book we have written with this small amount of wisdom.

If there are mistakes in it, please forgive us. Islām tells us that if we fight at *'asr*, the time of the afternoon prayer, we must make peace at *maghrib*, the time of the prayer performed just after sunset. To do *tauba*h, to repent, for what has occurred in the past; to do *tasbīh*, to perform recitations that glorify Allāh, in the present; and to place the future into Allāh's *tawakkul*, His responsibility, is Islām. *That* is Islām.

Possessing treachery, jealousy, and similar evil qualities is not Islām.

Īmān-Islām adopts and displays the good state that Allāh's words describe. This is the unity of Islām. All the children of Adam ﷺ, all who have *īmān* are Muslims. All who accept Allāh are Muslims. May we understand this.

If there are mistakes in this book, please forgive them just as you would forgive the mistakes committed in your

own homes. If there are mistakes, please forgive them in that same way, for the sake of Allāh and the Rasūl ﷺ.

Āmīn. Āmīn.

The chief concern for people with wisdom is to correct their own mistakes. The chief concern for people without wisdom is to look for the faults of others.

The chief concern for people with *īmān* is to keep their *qalbs*, their hearts, clear. The chief concern for people with unsteady *īmān* is to find fault with the hearts of others.

The chief concern for those who worship Allāh is to pray with certitude and determination and to place their hearts in Allāh's responsibility. The chief concern for those who have failed in certitude and determination is to discover and to find fault with the opinions, prayers, and hearts of others. That is what is important to them.

There are many meanings in the life of an individual. The taste of every fruit reveals what it holds inside. The taste of the fruit reveals whether it contains sourness, sweetness, or bitterness. It will not reveal anything else.

Similarly, the section that the children of Adam ﷺ hold within themselves is also visible outside. When the genuine taste is there, it will be apparent. No sourness, sweetness, or bitterness will be there. What they hold within themselves will taste like exquisite nectar. Similarly, when people of wisdom are clear, they will know only that exquisite taste, and demonstrate nothing else. When only that taste exists in their hearts, only that taste will be visible in their *'ilm*.

Other tastes in other hearts will also be evident. They will not reveal the exquisite taste. *'Ilm*, what we learn, and clarity are like this too—the qualities and actions within us will be visible outside. May we think of this. Those who can see Allāh, the Rasūl ﷺ, truth, equality, patience, gratitude, trust in God, peace, unity, and serenity within themselves, after thinking in this way, will be the great people.

When the pond is full, everyone can drink all they need to quench their thirst. When the pond is not full, those

who dwell in the pond and those who come to the pond will have to dig in the mud and drink water that is not clear. Then those who live in it and those who come to it will criticize the water. All who live in it and all who come to it will find fault with it.

We are like ponds. If we are clear, those who come to us can drink from clarity. Our *'ilm*, our knowledge, and our studies are the same.

Allāh is the One sufficient unto all things. We must trust in Allah and give all praise to Allāh.

Unity is Islām. Equality is Islām. Compassion is Islām. Finding peace in life is Islām. Truth is Islām. To realize this and to follow this is Īmān-Islām. *Īmān* itself is Islām. May we understand.

In this introduction to what will appear below, we have spoken of certain points we need to understand.

Āmīn.

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu. Peace and the mercy of God and His blessings be upon you.

Īmān-Islām
faith in God is Islām

A person who accepts Islām has Allāh's peace. For a person who accepts Islām and God, there is only peace. The name for a person who accepts this state is "Īmān-Islām." We who are Muslims need to realize that the *rūh*, the soul, of Islām is peace. Our Leader is Allāh. The Leader who governs Islām is Allāh. Peace! We, the brothers and sisters in Islām, must understand peace. When God is the Leader of Islām, there is no conflict.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of God,
the Most Compassionate, the Most Merciful

April 24, 1982

The Soul of Islam Is Peace

Islām is purity. Its task is justice. Islām is peace. Peace. Purity, justice, and peace are Islām.

Allāh is the Leader of those good qualities. He is the One who makes them come to pass. Islām is justice. Islām is peace. A person who accepts Islām has Allāh's peace. For a person who accepts Islām and God, Islām is peace. The name for a person who accepts this state is "Īmān-Islām." We who are Muslims must realize that the *rūh*, the soul, of Islām is peace. Our Leader is Allāh. The Leader who governs Islām is Allāh. We the brothers and sisters in Islām must understand peace. When God is the Leader of Islām, there is no conflict.

When God spoke certain words through Angel Gabriel ﷺ to the Rasūl ﷺ, the Qur'ān was sent down with warnings. The Rasūl ﷺ is no longer living here in his physical body, he has changed from one state to another. Gabriel ﷺ is no longer bringing the *wahy*, the revelation.

We must now understand the purity and justice of those words within ourselves. The Qur'ān, the words, and the actions are still here. Bringing this justice, truth, and purity into action within one's self is peace. Bringing peace into action is Islām. That is still here, within you.

Peace establishes this state. War does not. We must think not of war, but of peace. Islām is justice, peace, truth, and purity. The Leader of Islām is Allāh. This Leader is still here.

You cannot act against His word. Because Allāh is the Leader, we need His words now just as we did before, when Gabriel ﷺ brought the revelations to the Rasūl ﷺ. To make peace, we must be just. *That* is peace. We must understand this.

Brothers and sisters in Islām, *as-salāmu 'alaikum*, peace be upon you.

as-salām
the peace

The sky and the earth are peaceful and they do their duties in peace, no matter what happens. The sun, the moon, and the stars, the rain and the wind all have peace. Man has lost that peace and is disturbing the peace of others. His peace lies in making others suffer. That is the peace found by man. All men would have peace if man could discover the peace of accepting the suffering of others as his own instead of making others suffer. That would bring peace to all men. Man's own heart must bring peace to mankind.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of God,
the Most Compassionate, the Most Merciful

April 2, 1982

The Sky and the Earth Are Peaceful

Brothers and sisters in the community of humankind! Brothers and sisters, listen, this is a wonder. The world, the earth, and the sky have always existed in peace. They are peaceful, yet the people who live in the world have been continually speaking about creating world peace.

The world, the earth, and the sky are already peaceful—they have always been peaceful. Man who only lives in the world for a little while is now ruling and destroying it. He is doing this at the same time he talks and talks about creating world peace.

Isn't this a wonder? Such are man's speeches.

Only after a person finds the clarity to be at peace within himself and in his own life will he be clear about how to find peace in other lives. He who has not found peace within himself will always speak about finding peace in the world. This is a great and beautiful wonder, is it not?

The world, the earth, and the sky are at peace. If every human being were to succeed in the endeavor to find peace within himself, life would be heaven.

When the people who live in the world and rule the world fail to find peace within themselves, they get peace from destroying the world. Their peace lies in altering and

destroying the world. That is why they give their speeches.

If he wants to understand the suffering and hunger of other living beings and how to make peace, a human being must have peace, compassion, love, and mercy towards other living beings—he must change the qualities within himself.

If within himself he holds the qualities of selfishness, greed, pride, desire for celebrity, desire for land, desire for woman, desire for gold,[1] self-centered ambitions, dishonesty, deceit, treachery, thinking his own property, wife, and children must prosper, and so forth; if he thinks of titles, that he must get a good position in his kingdom and live well—how can he find peace in others? Every person who wants to find peace must cut away these qualities.

If he can become aware that the illness of another is his illness, the hunger of another is his hunger, the suffering of another is his suffering, the life of another is his life, the difficulty of another is his difficulty; if he can achieve forbearance, patience, gratitude, trust in God, God's qualities, and good thoughts; if God's will can be his will; if he can develop intentions of equality, peace, and tranquility; if he can see the world's suffering in his own suffering; if he can see the happiness of all people in his own happiness; if he can clearly see their difficulties and their troubles in himself; if he can realize this, understand this, and find peace in himself through doing these duties, he will guide all living beings to find peace within themselves. He will open the way for them.

However, the speeches of the people who have not found peace within themselves will go on forever. They have been giving the same speeches for the last one or two hundred million years. Not one of them has found enough

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1 desire for land, desire for woman, and desire for gold This comes from an old Tamil adage: describing the three underlying causes of all conflict in the world. Bawa Muhaiyaddeen ⊖ told us that "desire for woman" actually referred to desire for sexual pleasure in both genders.

peace within himself to be able to come forth to guide other living beings to peace. How can a person without peace, tranquility, serenity, unity, or compassion bring peace, tranquility, and serenity to the world? How is he going to do that? Man has been giving the same speeches for the last two hundred million years. It has been one continuous fiction: the speeches men have been giving from their pulpits have been never-ending stories with no resolution.

Man will find peace only when God's qualities and the justice of God's kingdom come into him. When he finds peace, all lives will find peace. Each person must find this peace within himself.

The sky and the earth are peaceful, and they do their duties in peace, no matter what happens. The sun, the moon, and the stars, the rain and the wind all have peace. Man has lost that peace and is disturbing the peace of others. His peace lies in making other beings suffer. That is the peace found by mankind.

All men would have peace if man could discover the peace of accepting the suffering of others as his own instead of making others suffer. That would bring peace to all men. Man's own heart must bring peace to man.

Thus, speeches are worthless.

If instead of giving speeches, man took on God's qualities and acted with His actions, he would find peace within himself. If each human being spoke God's words, acted with God's actions, and found peace within himself, he would have peace in his life.

This then is heaven—man's heart is his heaven. There will be peace only after every man finishes speaking about peace within himself.

Brothers and sisters, may we who have come to live in the world, to rule the world, and to speak of creating world peace think about this. We must endeavor to make ourselves peaceful by speaking God's words within ourselves.

The sky and the earth are already peaceful. It is only

man who has no peace. Man will have peace only when he recognizes and studies peace within himself. Then all living beings on earth will have peace—all people and all lives will have peace and tranquility.

Let us think of this. Man must think. Then it will be good, that will be a good speech. What man says to himself will be a good speech. If he can find peace by the time he finishes speaking to himself, *that* will be a good speech.

This applies to everyone.

al-ittihād
the unity

All the people in the world who have faith in God must unite. All who have a conscience must unite. All who have justice must unite. All who have wisdom must unite. All who have compassion must unite. All who wish to make peace between human beings must unite. All who want to harmoniously bring peace to the people of the world must unite. Once united, you must find the places in which the people are in need, and peacefully alleviate their suffering.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of God,
the Most Compassionate, the Most Merciful

February 7, 1980

Letter to Jerusalem

Since the time of Abraham ﷺ long ago, much animosity and many causes of conflict and suffering in the world have arisen from the City of Jerusalem.

Only in Jerusalem have such hostilities arisen. All the hostilities I have described have come to Jerusalem. For so many ages, so many people have attempted to capture it, fight over it, and destroy it. Such things occurred there even before the time of Abraham ﷺ—they have been occurring there since the time of Adam ﷺ himself.

Jerusalem must be a place held in common by all of us. It must be a shared place for all of us to express our faith: the faith of the entire human community, the faith of all the religions, the faith expressed by religious devotion. God has sent all His messengers, His *ambiyā'*, His prophets, and His representatives as proof of the sacredness of that place since the time Adam ﷺ appeared until now.

He sent them as witnesses and messengers to say, "There is One God. Believe in Him. There is One God."

However, in the places where the prophets came to say this, the people saw and accepted only the separations.

Some people believed in religion. They accepted religion without accepting God. Some accepted social class

and ethnic group without accepting God. Some accepted skin color without accepting God. Some believed in both God and religion. Some accepted both God and the prophets: "We are one family, the children of Adam ﷺ." Some accepted the titles, accepting neither God nor the religions.

Some accepted satan, the *dunyā*, the world, the titles, and the riches of the world, but they did not accept the truth, faith, or God. Some ruled the land, the gold, and the riches and considered those things their kingdom—some accepted the land-grabbing, but they did not accept the words of God, the compassion, the love, the unity of humankind, the awareness of all lives as their own, or the qualities commensurate with that awareness.

Some of them did not accept conscience, justice, compassion, patience, tolerance, peace, the rights of other people, or a loving kingdom that manifested mercy. Some people did not accept this. They engaged in *self-business*, selfishness, gaining the titles belonging to their kingdoms, engaging in satan worship, animal worship, snake worship, scorpion worship, demon worship. They accepted the demonic miracles, satan's miracles, earth's miracles, fire's miracles, water's miracles, air's miracles, the miracles of the sun and the moon, and the miracles of maya, or illusion. They accepted these miracles and started destroying faith in God, truth, and peace.

In Jerusalem, the proof of this has been demonstrated to the world in countless ways. The proof has existed there from that time until now. We the community of humankind need to understand the proof. Not one of the people who previously ruled Jerusalem in that manner is here today. No one who conquered Jerusalem by slaughtering the people as if they were animals until Jerusalem overflowed with blood is still alive. Even today, we can see the crimes and murders committed there, and how they create a constant deluge of blood.

However, the prophets were sent down with the word of God to establish laws of God's justice. They were sent down with His ninety-nine beautiful qualities and actions, with mercy, peace, tolerance, and compassion towards all living beings.

They were sent down with compassionate minds and hearts to create faith in God. They were sent to nurture unity so that humankind would live as one family. They were sent to establish the worship of One God, the awareness of One God, the acceptance of Judgment, justice, and Judgment Day.

God spoke words like these to the 124,000 prophets that He sent down. Twenty-five of those prophets were mentioned in the Qur'ān. This was also explained in the Bible and the Torah.

If the community of humankind had realized this, they would not have engaged in the destruction caused by the insane delirium of war; they would not have destroyed other people or flooded the world with blood. This has occurred throughout the entire world for the past two hundred million years, throughout all four yugas.

Jerusalem is the central place, the sacred place where the proof is revealed.

Jerusalem today demonstrates the proof of how places of worship to which everyone should be able to go in unity are turned into battlefields. All of us must understand the battlefield in which the proof has been revealed. All of us must understand this. We who have been born as human beings must realize the words of the prophets, the commandments of God, and their instructions of unity.

No one who ruled in Jerusalem in the past is there anymore. Not one person who came to rule Egypt, Jerusalem, or the world is still there. Part of Jerusalem has gone into the sea. What was once a sea has become land. What was once a desert has become a city. What was once a city has become a desert. What was once a cemetery has become

a city. What was once a city has become a cemetery. This world is being destroyed by the sea, by the wind, by the water, by hurricanes, by fires, by earthquakes.

The community of humankind must realize that all the places in which people once lived have changed and changed, as the sea became the land and the land became the sea. Every human community and every religion must understand the sacrifice of human life, the murders, the overflowing rivers of blood.

For us, there is only one thing: belief in God. Our faith is our wealth. There is one requirement: we who are the community of humankind must live as one family. With justice and conscience, we must endeavor to know that the lives of others are like our own, the bodies of others are like our own, the hunger of others is like our own, the suffering of others is like our own. We must be aware of each other, join together, and live in unity. If humankind and the four religions could be aware of this, God's sacred places would not turn into battlegrounds. Every community needs to understand this.

We must be aware that this proof has been shown to us through what has happened in Jerusalem. It is certain that we too will pass, just as they passed. The earth will remain, but all of us who rule it will have to pass away. We will all leave it. This is the truth. Therefore, all four religions need to live together in one place, believing with certitude that there is One God, worshiping that One in unity with wisdom, clarity, *īmān*, and peace.

Allāhu ta'ālā Nāyan[1] is called the One who is the Form of Compassion, God, Kadavul, Āndavan, Allāh, Rahmān, and by so many other names, but there is only One God. The religious communities and the community of all humankind need to be aware of this. Realizing this, all of us must come forward to cut away this suffering from all

1 Allāhu ta'ālā Nāyan Allāhu ta'ālā means God, the Exalted Ruler in Arabic; Nāyan means Ruler in Tamil

hearts. Each one of you is capable of realizing and demonstrating this.

Today, the state of the Arab countries, those who rule the great nation that is America, the countries of Europe, France, England... *(pausing).*

TRANSLATOR *(offering a suggestion)*
Russia?

BAWA MUHAIYADDEEN
Ah! not Russia.

...America, Europe, the Arab countries, the African countries, and so forth must think a little about the chapters in the history of Jerusalem and its state.

The third phase of destruction, the age of destruction, has now begun. Like *dajjāl*, the antichrist, this section has now emerged to destroy the world. It is a section that has lost its faith in God, a section of *self-business*, a section that lives depending upon the world, a section that loses its faith in God whenever poverty or illness arise. It is a section of dictators who attempt to rule the world and make the people suffer.

The group that denied the existence of God and the group that lost its faith because of poverty have come forward to seize and subjugate the entire world. These two groups have now united to subjugate the world, to destroy all aspects of faith, to rule the people, to subject them to a deluge of blood, to burn them alive, to govern them with guns and weapons. The nature of their rule is to take possession of other countries. Since such groups have emerged, they have collaborated everywhere, using false propaganda and giving speeches with their mouths, while governing with guns. They have dismantled faith in God, trust in God, and unity, emerging as forces that make everything subservient to themselves.

The countries that have faith in God, the countries that have compassion, the countries that have mercy need to think about this. Those groups without faith have crept

into all the places where faith in God once existed; they have caused divisions, generating overflowing rivers of blood, turning cities into food for fire, dividing the unity of the people, destroying their peace of mind, and creating poverty while representing peace.

They have crept in, destroying all that is good, nurturing evil, murdering living beings, tearing apart their bodies, and causing terrible difficulties. This situation has emerged to rule the world in the last hundred years.

All the people in the world who have faith in God must unite. All who have a conscience must unite. All who have justice must unite. All who have wisdom must unite. All who have compassion must unite. All who want to make peace between human beings must unite. All who want to harmoniously bring peace to the people of the world must unite. Once united, you must find the places in which the people are in need, and peacefully alleviate their suffering.

America, England, France, and similar great countries in which faith in God still exists must unite. Once united, your justice must be correctly carried out. In doing so, you must particularly consider the areas that have been infiltrated and divided by those hostile political factions without faith in God. That is the first thing you must do. Today, in many countries there are circumstances which induce them to follow the powerful countries that lack faith.

As a result, a situation has arisen in which the unity of the world, peace, and human compassion could be cut asunder. Therefore, you—the great countries in which devotion to God and the concept of God still exist—must briefly investigate the history of Jerusalem. You must investigate the point of all that has occurred until now. You must endeavor to investigate it.

May all of you unite in a state of equality in a peaceful manner, on a just course of conduct and a path of wisdom in the name of trust in God. It is crucial to remove the

screw from which all of this destruction has arisen and to show the people the way to live in peace. If you show them a place where everyone can live together in unity and if all of you unite, those poisonous creatures will be unable to crawl in. Then the many countries of the world can attain peace. Then these evil forces, these evil winds, these parasites, these evil qualities capable of destroying the good crops, will be unable to gather there. Therefore, we must think. All of you must think.

The countries of the world with faith in God will have a certain amount of peace if the great people in the governments of America, England, and the countries joined with them would unite and endeavor to discover the origin of the screw of enmity, unscrew it, remove the motor, defuse the bomb, and end the hostility.

The united countries—all the countries with faith in God—must unite. You must think of this a little. This is the fundamental battle. This is the point. This is the place.

If you think of this and find a solution, the state of peace will develop in the world. Peace among the people will grow, justice as it existed in the past will flourish again, integrity will lift its head, and human beings will live long lives together in peace. The Arab countries, the countries in which faith in God still exists, the great countries, must think of this. Do not let those poisonous creatures turn the screw. You must remove that screw and make peace.

In the past, the people of America, England, and countries similar to them fought in wars for the sake of the community of humankind. You showed compassion towards the countries you conquered and you gave those countries back to their people. You allowed those countries to live in freedom.

You revealed and blocked the destruction that would have come to you and others. You helped other countries at critical moments, and you granted them independence after the danger ended. You gave back the countries of the

people you conquered, and you let them live in freedom.

You came to America a few hundred years ago. You must think of how you came here: "We came here after suffering great difficulties. Therefore, we must not create these difficulties for others or make them suffer as we did. We must give them the opportunity to live in peace." This is why you created the name "United States," to allow everyone to live in peace. This country gave other countries certain kinds of help in this manner.

Earlier, the British Empire extended from the sunrise to the sunset; it was so widespread because of the countries the British had seized. Today, those countries have been granted independence, and the British returned to the place in which they lived before. They granted those countries the freedom to live independently, but the evil forces that crept into those countries are still creating difficulties to this very day. The evil forces, the political factions that deny God, the political factions hostile to God, still covet those countries and wish to seize them.

Let us look closely at the communist countries, specifically the huge country that is Russia. Since the time of the Germans during the Second World War, all of you helped each other, overcame Germany, and protected Russia. You granted independence to the countries you conquered during that war. They were freed.

The lands captured by the Russians were not given freedom. Russia kept the people subjugated. It imposed its own qualities, its own actions, and its own government upon those countries. Those countries had no freedom. They were ruled under the Russian system.

Not only that, they increasingly attempted to seize other countries and incorporated them into their empire. We must think about such a land without freedom, such a political system that did not grant freedom to the countries it conquered. What it seized, it kept under subjugation. We must think of those compassionate countries that granted inde-

pendence as opposed to those countries that did not grant independence, keeping and subjugating what they seized with guns and weapons.

They had a secret government. The people did not know what was happening. Their mouths were shut. When members of that secret government made a silent gesture with their hands, you had to go. If they glanced at you, you had to go. If you so much as turned to look back, the gun would shoot you. We must seriously think about a government where the mouth may not speak, a government where the people are ruled by the gun and the whip, a government where the rights of the people have been plundered.

In this way, all people who have faith in God must realize how events have taken place in Jerusalem. Think of how many people went there, how much they destroyed, how many crimes they committed. Each country, each person must think.

Every *nabī*, every prophet, came to free us from slavery: to free us from slavery to satan; to free us from slavery to those with no faith in God; to free us from slavery to those who were hostile to God; to free us from poverty; to free our souls from slavery. The prophets came to show us how to live in freedom.

We must now think of the difficulties of escaping the slavery we experienced in the past. The prophets who came to free us—to free us from satan; to free us from delusion; to free us from slavery to the body; to free us from slavery to governments; to free us from slavery to those without faith in God—protected us and freed us, did they not? We must think of that suffering today. We must think of what each prophet accomplished.

The people in Jerusalem, the people in the Arab countries, the people in Africa, the people in England, the people in America, the people in the East, the West, the North, and the South, the people in all four directions, must think of this.

There should not be one thing for us and another thing for others. The prophets freed us from slavery. They gave us places where we could live in freedom and unity. In the same way, we must think of what has happened to us. We must not make others suffer as we suffered. Jerusalem must think. The Arab countries must think. America must think. The united countries must think. England, France, and similar countries must think. If each of you were aware of the suffering, you would not make each other suffer. You would exist in a state in which everyone could live in freedom.

Faith in God means remembering what has happened in the past and then acting without causing suffering to others. That is conscience. That is justice. That is compassion. That is love. When you live in unity, it means you are children of God in the kingdom of God—the children who rule heaven, the children who accept Him. Each one of you who live in Jerusalem, Egypt, the other Arab countries, and everyone in all countries must think of this.

All who believe in God must think of this without allowing those poisonous creatures to enter, without allowing that poisonous screw to be turned. The great people in the united countries must think: you must remove this screw, defuse this bomb, and live in peace. You must remove the point that is antagonistic to peace, the place into which the poison can creep, the place into which the bomb can be installed, the place into which satan can creep. You must endeavor to remove the screw.

How much destruction has been generated in Jerusalem for the last five, six, ten thousand years! How much destruction has been generated there in that place! How many separations have been generated there! How many battles for kingdoms have taken place there! All of it has occurred because of the land, because of the sacred places. Each of you must realize this and make it a sacred place that belongs equally to everyone. Jerusalem must be made into

a sacred place that belongs equally to all four religions, a place of peace for the entire world, in a state the world itself can safeguard, that all nations can safeguard.

One portion can be given to the dispossessed, another portion can be given to others. The place which belongs equally to all can be made to belong to all—it can be rightfully owned by all. What needs to be given to Israel must be given to Israel, and what needs to be given to others must be given to others. You must endeavor to live in peace in a state of equality.

This is the foundation, the foundation into which the evil things can creep, the foundation in which the bomb has been lodged.

If you endeavor to remove that bomb and make peace according to conscience, according to the community of humankind; if each one of you realizes this and strives to bring peace, knowing what has happened in the past, understanding how many people have ruled Jerusalem, knowing how many wars were fought there, knowing how many were enslaved there, knowing how many disasters occurred there; if you show them in this way and make peace in this way, all the hostility between the countries with faith in God will be cut away. All the separations will be completely cut away.

Then enemies cannot creep in—those without faith in God cannot sneak in. Then everyone with faith in God can live as one family in unity.

Everyone in all four religions must think of this. Everyone who worships God must think of this. The four religions themselves must think of this.

If you find the root of the hostility and cut it away—if all of you unite to cut it away and make peace—the hostility will stop, the wars will stop, the murders will stop, the deluge of blood will stop, the divisiveness will stop.

Each one of you must take this into his heart, think of it, and see to it. The people of the united countries, the people

on the American continent, the European continent, the Arab countries, England, and similar countries must think of this. If you find the foundation and dig out the root of the hostility, it will be very good.

Nonetheless, it is not my job to say this. These are not words I usually speak. We are saying this only after looking at how destruction is occurring, after looking at where the hostilities are occurring. We must live united.

If you are Jews, there is no separation. The Qur'ān accepts you. If you are Christians, the Qur'ān accepts you. If you are Muslims, the Qur'ān accepts you. God accepts all of you.

Everything is there, in Jerusalem. That is why everyone has fought over it. Those with faith have fought over it, and those without faith have fought over it. All they have found is destruction. No one who ruled there ever remained there. They ruled for just a few short days. Thus, we who are here now must think of this. Think of this, you who are here now.

It can bring a great benefit. Everything can change.

How many ruled the earth, how many ruled the trees, and how many, many more will rule them, but look, are any of them alive today? Think, community of humankind. Think with wisdom. Think with truth. Think with awareness. Think with faith. If you think in obedience to God and show compassion, you can stop these disasters. Unite and show compassion. Live in unity. Do not live divided. Live united with God, live united with truth, live united with compassion, live united with the community of humankind. Live with forbearance, patience, gratitude, trust in God, and by giving all praise to God. Live as human beings praising God. Then it will be easy.

It is not for us to say. Yet when we look at the way in which things are happening today—at the disasters that are happening today; at the way the destruction of the world is approaching us and how it can be destroyed through atom-

ic energy; at how much is being destroyed by the arrogance of humankind; at how much suffering has been created through the obstinacy of humankind; at how many difficulties have been created through *self-business*—we see that the destruction is about to fall into our own hands.

It is above us, and it is descending, about to fall into our hands. It is falling into the hands of each one of us, and when it does, it will explode. The bombs are falling. As soon as they fall into our hands, they will explode. Thus will each one of us kill himself. Because of this state, all of you must reflect and find a solution before the bombs and the disasters fall into your hands. If we can think of this a little, it will be good. If we think of this, reflect upon this, and establish peace, it will be a small victory.

There is no need for us to say this. What more proof do we need? These things have occurred and we must be aware of them. There is room for us to be more aware or else that is what will happen again.

What is our purpose? To live in unity as one family, to believe in One, to worship One, to merge with that One, and to act on the path of justice as the community of humankind. We must act so as not to cause suffering to anyone. That is the exaltedness of our lives, the exaltedness of human life, man's nobility. All of us need to understand this situation. I am humbly asking you to please avoid these disasters.

Please avoid these disasters. Let us escape from the destruction. We can avoid the crimes and the wars of the world. Do not attempt to stop them with the divisiveness of "I" and "you," the arrogance of religion, or the "I" of religion. Stop them with God's qualities, His compassionate qualities. They must be stopped with God's patience. Be aware and stop them. You must stop them with God's tolerance. This is the community of humankind. This is the danger facing man. If you show compassion and stop the disasters with compassion, it will be good.

Doing this is crucial. Then that justice will be imperishable justice, that unity will be unchanging unity, and that compassion will be everlasting and full of gratitude.

Human beings must think of the following sayings:

Hatred is the enemy of wisdom.

Impatience will consume wisdom.

Anger is the guru of sin.

Duty is greater than the ocean. The quality of duty is a good quality.

The karma of someone who does not use his wisdom to examine what he is doing will confer upon him a life that is a living death.

Uncontrollable anger will end in death. It will end in a crime.

If you think of these sayings and reflect upon them, the community of humankind, justice, devotion, compassion, unity, and peace will grow in the world.

Āmīn.

I am humbly begging each of you to please be aware of this in each of your hearts. Each of you, please come forward to show compassion and peacefully stop these evil deeds. That will be good.

Until you make them stop, until you remove the screw, peace will not grow in the world. Until those things are stopped, peace will not take root in the world. It will not develop. It will not occur. Peace will not grow. The crimes will not decrease. The murders and the deluge of blood will not stop. They will keep coming.

If you can think of this a little, good will come of it.

If the community of humankind can think of this, it will be good. If those who trust in God think of this, it will be good. If those who have God's compassion think of this, it will be good. If those who have wisdom think of this, it will be good. If those who have love think of this, it will be good. If you reflect upon the words spoken by the

prophets, it will be good. If you think of the duties they performed, it will be good.

There is One God and we human beings are one. We must think of the words of the witnesses who told us of the existence of One God, and of the place in which we must unite and live together.

Āmīn. That will be good.

I am humbly begging you to do this. Please forgive me for saying this. If there are any mistakes, please forgive me, each of you. If I have made a mistake, please forgive me in each of your hearts. I have done my duty and said what I had to say. I am not speaking on behalf of one side or the other. I am telling you the way the entire community of humankind must act. Please forgive me for this.

Forgive me, united countries. Forgive me, President of America. Forgive me, Queen of England and her kingdom. Forgive me, Arab countries. Forgive me, all countries with trust in God. If I have made a mistake, please forgive me for the sake of God.

Āmīn. Āmīn.

al-Baitul-Muqaddas
the Sacred House

What will happen in the end? Who will rule this world and who will leave it? We must use our own consciences, open our own hearts, and look within ourselves to understand these things. I wrote this letter because each one of you must choose peace. Every child must forgive me! Forgive me, open your own heart, and look inside! Murders, separations, overflowing rivers of blood, and battles should not exist in a sacred place that belongs equally to everyone, a place designated by the people and by the religions as a place for the worship of God.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of God,
the Most Compassionate, the Most Merciful

February 8, 1980

The Purpose of the Letter

The reason I wrote the letter to Jerusalem was to explain past events that occurred in the City of Jerusalem and the causes of those events. Actually, there were no causes—there were simply events that happened in the past.

I wrote the letter because of the state of the events that have been happening for so long in Jerusalem, so we can be aware of them and free ourselves from them, so we can understand how we need to attain peace, so humankind can attain peace, and prevent the deluge of blood with wisdom. Now I will explain what occurred in Jerusalem at certain times in the past. Being aware of this and knowing what can occur in the future, we human beings must use this knowledge appropriately and act in peace so the community of humankind can unite and live together.

We must be agreeable and create a state in which we can unite and live together in peace. That is the reason I mentioned those points.

Furthermore, this understanding must come to the heart of each person. What is the benefit of doing this? What will happen in the end? Who will rule this world and who will leave it? We must use our own consciences, open

our own hearts, and look within ourselves to understand these things.

I wrote the letter because each one of you must choose peace. Every child must forgive me! Forgive me, open your hearts, and look into them! Crimes, murders, separations, overflowing rivers of blood, and battles should not exist in a sacred place that belongs equally to all, a place designated by human beings and by the religions as a sacred place for the worship of God.

This is why I wrote the letter. I wrote it so each of you would endeavor to think of that letter, make your hearts clear, and unite in peace and harmony. Please reflect upon this and upon what was said before this.

Āmīn.

Please understand each of the events that have occurred in Jerusalem—realize a little of what is being described below. We must understand what we must do and what the rights of the community of humankind are.

Āmīn.

A HISTORY OF THE BATTLE FOR JERUSALEM

1900 BCE	Abraham ☪ enters Jerusalem. Melchizedek, King of Salem, welcomes and blesses him.
1300-1240 BCE	Moses ☪ leads the Israelites from Egypt; his followers, led by Joshua ☪, arrive in Canaan. Joshua ☪ defeats the King of Jerusalem, who is the head of the alliance of cities, but the city remains Jebusite.
1000 BCE	David ☪ wrests Jerusalem from the Jebusites and makes it the capital of his kingdom.
970 BCE	Solomon ☪ succeeds David ☪ as King of Israel.
950 BCE	Solomon's Temple is completed.
928 BCE	Shishak of Egypt sacks the city.

721 BCE	Tiglath-Pileser of Assyria conquers northern Israel, and tiny Judea is all that remains of the empire of David ℗ and Solomon ℗.
701 BCE	Sennacherib, King of Assyria, lays siege to Jerusalem but is repelled.
587-586 BCE	Nebuchadnezzar of Babylon conquers Jerusalem, destroys Solomon's Temple, exiles the Jews to Babylon, and for all intents and purposes, Judea ceases to exist.
539 BCE	Cyrus of Persia topples the Babylonian Empire, Jerusalem is freed, Nebuchadnezzar's victims are released, and the descendants of David ℗ are allowed to return to Jerusalem. Construction of the Second Temple is begun under Sheshbazzara, a descendant of the House of David ℗ and Governor of Judah, and is continued by his nephew, Zerubbabel.
515 BCE	The rebuilt Temple of Solomon ℗ is inaugurated.
445 BCE	Nehemiah completes the fortification of Jerusalem.
332 BCE	Alexander the Great of Macedon conquers the Persian Empire but leaves Jerusalem untouched.
312 BCE	After a series of battles between Alexander's generals, Ptolemy wins control over Jerusalem and takes Jewish prisoners to Alexandria.
312-198 BCE	Rule of Ptolemaic dynasty.
198 BCE	Antiochus III drives the Egyptians from the city.
198-169 BCE	The Seleucids rule Jerusalem. Antiochus IV marches on Jerusalem to impose conformity of worship. The Jews are forced to conform to the Greek world and give up circumcision and their codes of cleanliness and diet. They are also forced to worship Zeus. The Temple is pillaged. Antiochus IV erects a pagan altar

	and sacrifices pigs before the idol of Zeus. The Scroll of the Law is torn up and burned.
164 BCE	The Maccabees rise in rebellion and drive the Seleucids from the city and Temple. They cleanse, purify, and rededicate the Temple.
63 BCE	Pompey and his Roman legions conquer Jerusalem. They defile the Temple and dedicate it to Imperial Rome.
40 BCE	The Romans are driven out and the city is briefly ruled by Mattathias Antigonas, the Hasmonean king. The Romans reconquer the city.
39 BCE	Herod is chosen by the Romans to be King of the Jews. (Herod's father was an Arab who had been forcibly converted to Judaism, and so he was readily adapted for Roman uses. Mark Antony made him a Roman citizen, and thus his son, Herod, learned Roman politics.)
20 BCE	Construction begins on Herod's Temple.
4 BCE	Birth of Jesus ☮. Death of Herod.
29 CE	Trial of Jesus ☮ and his departure from the world.
66 CE	Gessius Florus' troops loot the Temple's treasury, slaughtering worshipers and rabbis. This touches off the revolt of the population of Jerusalem.
70 CE	Titus captures, sacks, and destroys the Second Temple. Thousands upon thousands are killed, and again Jerusalem falls into the hands of the Romans. (Six hundred and fifty-seven years after the Babylonians plundered and razed the First Temple, the Second Temple fell and none has risen since.)
132 CE	The Jews, led by Bar Kokhba, drive out the Romans and again make Jerusalem the

	Jewish capital.
135 CE	The Roman Emperor Hadrian destroys Jerusalem and builds on its site a city with new walls called Aelia Capitolina, with a temple on Mount Moriah dedicated to Jupiter. Hadrian bans the Jews from Jerusalem, and any Jews who defy the ban are executed.
324 CE	Constantine the Great of Byzantium conquers Jerusalem.
325 CE	Constantine embraces the Christian faith, thereby inaugurating the first Christian rule over the city. He marches under the flag of Jesus ☧, uniting the Eastern and Western Roman Empires. The City of Jerusalem is rededicated. His mother, Helena, makes a pilgrimage to Jerusalem and identifies the sites for the Church of the Holy Sepulcher and the Church of the Nativity.
336 CE	Constantine builds the Church of the Holy Sepulcher. (This was the rebirth of Jerusalem, both as a spiritual center and as an objective of religious pilgrimage.)
570 CE	Birth of Muhammad ☪.
614 CE	The Sassanid Persians led by Khosrau II push south through Palestine to the Sinai and Egypt, conquering Jerusalem, killing sixty thousand Christians, selling thirty-five thousand into slavery, and demolishing the Christian shrines.
629 CE	The Byzantine Emperor Heraclius returns to Jerusalem, massacres the Jews, expels the survivors, and restores the ruined city.
630 CE	Mecca surrenders to Muhammad ☪, and during the next seven years, the empire of Heraclius begins to fall to the rising Muslim nation.

632 CE	Death of Muhammad ﷺ.
638 CE	'Umar Ibnul-Khattāb ؓ, the second Muslim caliph, takes possession of the key to Jerusalem and builds the first mosque on the site where Solomon ؑ had erected the First Temple. 'Umar ؓ is deeply conscious of Jerusalem's universal sacredness and during his rule, there is justice and freedom of worship.
687 CE	'Abdul-Malik orders the erection of the Dome of the Rock (the oldest Muslim sanctuary still standing in Jerusalem) for the purpose of attracting pilgrims to the Holy City.
691 CE	Dome of the Rock completed. Christians and Muslims coexist peacefully and their pilgrims share the Holy City.
1077 CE	A fierce band of Turkish nomads called Seljuks swarm through Persia, Iraq, and Egypt, finally seizing Jerusalem. For over twenty years the Christians are prevented from worshiping in the Holy City.
1096 CE	In retaliation, the first crusaders depart for the Holy Land. Their number is made up of Christians from England, France, and Germany. Over one hundred thousand foot soldiers pillage and battle their way across Asia, without order or discipline. Less than ten percent reach Jerusalem.
1098 CE	By the time the crusaders reach the Holy City, the Egyptians of the Fatmid Empire have recaptured the city. Though the Fatmids had always given Christians the freedom of the city, in 1099, the crusaders, led by Godfrey de Bouillon, capture Jerusalem, butchering its defendants and inhabitants, men, women, and children alike, and defile the Mosque of al-Aqsā' and the

	Dome of the Rock. De Bouillon becomes the Defender of the Holy Sepulcher.
1100-1118 CE	Reign of Baldwin I, first ruler of the Crusader Kingdom of Jerusalem. Plaster is applied over Arabic inscriptions, and the Dome of the Rock is transformed into a Christian church. Muslims and Jews are forbidden to reside in Jerusalem.
1187 CE	Salāhud-dīn, Vizier of Egypt, is determined to restore the Dome of the Rock to Arab rule. Through daring political and military maneuvers, he becomes King of Egypt and Syria. Finally, he achieves his objectives and captures Jerusalem. He restores Muslim and Jewish inhabitation of the city.
1192 CE	Salāhud-dīn and Richard the Lion-Hearted sign a five-year truce, ending the Third Crusade and giving Christians the right to make pilgrimages to Jerusalem.
1193 CE	Salāhud-dīn dies.
1229 CE	The two succeeding monarchs, the Sultanul-Kāmil and Frederick II of Germany, briefly revert the Holy City to Christian rule. Then warfare again sweeps the city and Jerusalem is recaptured by the Arabs. Jerusalem is not governed by the Christians again for nearly seven centuries after this.
1250 CE	The Mamelukes rise against the Ayyubid caliphs in Cairo, seize power in Egypt, and turn Palestine into an Egyptian province, beginning a two hundred and sixty-seven year reign of Egyptians, during which forty-seven sovereigns briefly sit upon the blood-stained throne.
1260 CE	The city is pillaged by the Tartars.
1267 CE	The Mamelukes take control of Jerusalem and inaugurate a period of architectural

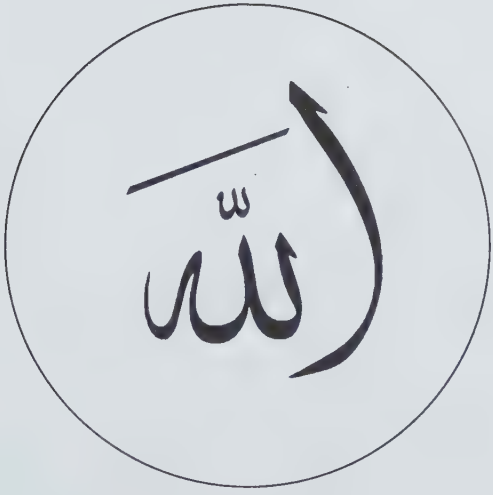
	beautification of Muslim Jerusalem. They also rebuild the walls of the city.
1400 CE	The city is sacked by Genghis Khan's Mongols.
1453 CE	Muhammad II, a Sultan of the Ottoman Turks, successfully besieges the city of Constantinople.
1517 CE	Salim I (Muhammad II's grandson) captures Jerusalem from the Mameluke army. He gives the Christians jurisdiction over their holy shrines in accordance with the original writs of 'Umar ﷺ.
1537 CE	Suleiman the Magnificent, successor of Salim, begins his campaign to rebuild, beautify, and fortify Jerusalem.
1816 CE	A decree of the reigning Sultan allows the Jews free entrance to Palestine. From this time on, the Jewish population increases rapidly.
1827 CE	United States opens the first diplomatic mission in Jerusalem.
1839 CE	British Consulate is established in Jerusalem, extending protection to the Jews.
1847 CE	The Catholic Church is renewed in Jerusalem.
1854 CE	The Crimean War is fought by Turkey, England, France, and Russia, ostensibly to settle the question of jurisdiction over Jerusalem's holy sites.
1860 CE	The first Jewish suburbs are built outside the walls.
1896 CE	Theodore Herzl publishes "The Jewish State," a pamphlet which details a plan for the establishment of an autonomous Jewish state in Palestine under the authority of the Sultan.

1897 CE	First Zionist Congress in Basel. The creation of a homeland for Jews in Palestine is proclaimed as the goal of the Zionist movement. There is a tremendous upsurge of Jewish migration to the Holy Land.
1917 CE	The British enter Jerusalem. The Ottoman army surrenders to the British. The Balfour Declaration puts Great Britain on record as favoring "a national home for the Jewish people." This declaration is then supported by France, the United States, and Italy.
1919 CE	The awakening Arab nationalism is voiced, with the Syrian Congress declaring its opposition to further Zionist migration.
1929 CE	Attacks on Jews in Jerusalem, Hebron, and Safad rekindle religious antagonism. The ancient Jewish communities of Safad and Hebron are almost wiped out.
1937 CE	Publication of the Royal (Peel) Commission, recommending the partition of Palestine.
1939-44 CE	World War II. Six million Jews are killed by the Nazis. British government issues White Paper in 1939, limiting immigration of Jewish refugees.
1945 CE	Germany surrenders and thirty thousand Jews are released from Nazi concentration camps.
1946 CE	Underground, illegal immigration to Israel of Jewish survivors of the Nazi concentration camps commences.
1947 CE	United Nations votes partition of Palestine and creates Israel as the new Jewish state.
1948 CE	British withdraw from Palestine. The state of Israel is proclaimed with Jerusalem as its capital. War engulfs the area. Jerusalem is partitioned.
1951 CE	King 'Abdullah of Transjordan, early advo-

	cate of Arab confederation, is assassinated in the Mosque al-Aqsā'.
1956 CE	War. The Sinai Campaign.
1967 CE	Six-Day War: Israelis seize Golan Heights, Sinai, Gaza, the West Bank, and Old Jerusalem from the Arabs. The city is under Israeli rule.
1973 CE	Yom Kippur War.
1979 CE	Israel and Egypt reach a peace agreement. A timetable is set for returning captured lands.

Editor's Note: The situation has not improved since this discourse was given by Bawa Muhaiyaddeen ﷺ.

The following quote from an unknown date appears in the first and second editions of *Islam and World Peace*: "There is one other problem, which the larger [*sic*] nations need to focus their attention upon. On the very day that an amicable settlement is achieved between the Palestinians and Israel, world peace will be assured, all divisiveness will be erased, world wars will stop, and world destruction will be halted. The only hope for peace in that area lies in convincing these two groups to live as peaceful neighbors and in establishing a United Nations Peace[*sic*] Force to maintain border security between the two lands."



Allāh

God who is One and in unity with all lives

We can see Allāh only in a place without divisiveness. We cannot see Allāh where there is divisiveness. This is Allāh's explicit command. Since that is so, if you regard scriptures, languages, and other things as separations while you search for that One, those separations will separate you from Him, from the truth, from His qualities, from His tolerance, from His peace, from His *'ilm*, from His grace, from His treasures, from His justice and His conscience. Your separation will separate you from Him. Anyone with separation will be driven away from Him and the truth. And those who possess separation will never reach peace.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of God,
the Most Compassionate, the Most Merciful

April 2, 1982

A Place Without Divisiveness

As-salāmu 'alaikum wa rahmatullāhi. Peace and the mercy of God be upon you. There is one and only one teaching in the world for those who have faith in Allāh,[1] for those who have faith in Allāh alone. We must understand what that teaching is. Jeweled lights of my eyes, regardless of the religion or the path we follow, whether it is Hinduism, Zoroastrianism, Christianity, or Islām, we need to think. Regardless of the religion we follow, regardless of the type of worship we perform, what do we need? Only One Thing.

For those with faith in God, there is only that One Treasure. For those without faith in God, there are many treasures in the *dunyā*, the world. Those who lack faith in God need the many treasures of the world.

Those with faith in God need only that One Treasure. Everyone in every religion needs that One Treasure. That Treasure exists as Allāh, the One. What does anyone need? What does any religion require? Just that One Treasure.

Regardless of their mode of worship, regardless of the prayers they perform, regardless of the *'ibādah*, the worship

1 Allāh God, who is One and in unity with all lives

in which they engage for the sake of God, regardless of their search or their prayer, regardless of how they do these things, what do they need? They need only Allāh. He is the only One they need. What else could they need?

We need Him, His conduct, His qualities and actions, His grace, His blessing, His patience, His contentment, His trust, His kingdom of grace, and His qualities of grace. No matter who we are, that is the only thing in the world needed by anyone who has faith in Him. Everyone in all four religions and scriptures has the need to love and to search for that One. What is there for them other than that? All of them are working hard to reach that One. All of them are looking for that same One Thing. Should not all who strive to find that One belong only to one family instead of separate families? One family. We need to realize this.

We can see Allāh only in a place without divisiveness. We cannot see Allāh where divisiveness exists. That is Allāh's explicit command. Since that is so, if you regard scriptures, languages, and other things as separations while you search for that One, those separations will drive you away from Him, from the truth, from His qualities, from His tolerance, from His peace, from His *'ilm*, from His grace, from His treasures, from His justice and His conscience.

Your separation will separate you from Him. Anyone with separation will be driven away from Him and the truth. And those who possess separation will never reach peace.

We must think, we must know, and we must comprehend this *'ilm*, this knowledge, through Allāh's qualities. Regardless of what religion we practice, we need only Allāh who accepts all religions equally. There is no one worthy of worship other than Him. We must reflect upon this. We must gain His wisdom and His qualities, putting His wisdom into action as we search for Him. When we gain His peace and act accordingly, peace, tranquility, serenity, unity, and exalted qualities will come into being within us. Let us

think of this.

There is one community of humankind—the children of Adam ﷺ. There is One God, one prayer, one search. We need only that One, Allāh. What exists for us other than that? For those with faith in God, there is only that One.

For those without faith in God, the treasures of the world are many. For those with *īmān*, there is One Treasure. For those without *īmān* and faith in His name, there are many treasures in the hell of this *dunyā*. However, those who rule and seek these treasures will have no peace, tranquility, serenity, unity, compassion, patience, or justice. The lives they lead without justice, unity, or tranquility will become their hell. Identifying those many treasures as their very life, they will take possession of an everlasting hell of insufficiency.

Those who have faith will have sufficiency in their lives. They will lead a successful life, a rare life, a victorious life, knowing there is only that One, Allāh.

We must endeavor to do this with great determination. We must cultivate the *'ilm*, the qualities, the actions, the peace, and the unity.

How can we learn *'ilm*? We must work hard to find the wisdom and the *'ilm* through which to perform our supplications to Him, to worship Him, to perform the five daily prayers to Him. We must strengthen the faith through which this is done.

The lessons you will need to learn in the world cannot be learned through books, through book knowledge, through the *purānas*,[2] through allegories, through poetry, or through other written works. You cannot attain peace from them. You cannot attain peace by studying them.

Within you is a book that exists as a history. The research, the history, and the completion are all within you, given to you in full, by Allāh, existing as Allāh. It is important to understand and study this Treasure within yourself.

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2 *purānas* ancient histories of the Hindus

Then you will have peace and tranquility. You will never be able to attain peace or tranquility until you study and understand that inner book. Whether it comes from reading, studying sermons, or learning through other means in the world, education that does not comprehend peace can never give you peace. What will those teachings be? Precious jeweled lights of my eyes, each child must reflect like this. Whether you rule the world, whether you get titles, whether you possess gold or wealth or countries or riches, those possessions and actions themselves will never bring peace to your life.

Allāh is the only place for peace. He is the only place for that certitude, that way, that justice, those qualities, actions, compassion, love, patience, tolerance, peace, tranquility, and unity. You can reflect upon this.

If you cannot learn this within yourself, if you intend instead to learn it from the world, if you intend instead to reach liberation through worldly education, through religions, through separations, and through scriptures without finding peace within yourself, what will that course of study be like? What will that *'ilm* be like? What will that education be like?

Precious jeweled lights of my eyes, dig a well. When you dig a well and open the spring, will any water other than the spring water come into the well from that spring? Will the benefit of any other water come into it? Will it be filled by it? No. No matter how much rain falls, no matter what else happens, what will remain in the well? Only the spring. The water will exist there depending upon the level of the spring and be used accordingly. Will the water rise past the level of the spring? No. The well can be filled only by the spring. Without the spring, how will the well be filled? How will your thirst be quenched?

Only if you reach the spring that is the *'ilm* within you, only if you take your qualities from Allāh and reach the spring through those qualities can your *'ilm* bubble up and

allow you to reach the *dūlah*, the wealth. You will never reach peace if you do not understand justice within yourself, if you do not dig inside yourself for Allāh's qualities and actions, His secrets, His three thousand blessings, the actions and conduct and qualities of the ninety-nine beautiful names. You will never reach peace if you do not dig the well and if the spring of *'ilm* does not bubble up within you.

If you think you can attain peace by classifying people according to scripture, social class, language, or race, your own separation will separate you from your aim. You will never reach peace like that.

For those with faith in God, there is only One Treasure. For example, precious jeweled lights of my eyes, if you have a need for gold, the people ruling the country will search for gold. A ruler, a king, a politician, or anyone in any nation who exercises authority over people who require gold will search for gold. What does such a country need? It needs gold. To get the gold, they must dig into the earth. What will they look for if they are looking for gold, if they require the reward of the gold?

They will need to search only for the goldfields.

After they find the goldfields, after they extract all the gold from the earth, whether it is in the form of nuggets or dust or some other form that has value, does anyone also save the dirt from which they extracted the gold? Is there any value in it? Does anyone keep the dirt that remains? No. They do not, do they? Any country, any town, any nation, and any such ruler will look only for the gold.

What else are they going to look for? They will not look for anything else, will they? No matter where they are, they will search only for gold. What else will they look for? Dirt? Do they not look at the dirt only for the location of the gold? In any country, it is the gold they seek. They will not accumulate anything else.

We must think in the same way. Regardless of the religion we follow, regardless of the scripture we follow,

regardless of the social class or the ethnic group to which we belong, regardless of the language we speak, regardless of the section to which we belong, what do we need? We need only Allāh. He is the Treasure that is the Gold. That *'ilm*, those qualities, and those actions are His section, and they are the Gold. What is the Gold required in the lives of we who have faith in God? Only the One who is Allāh. Only Him.

It does not matter where we search for Him, whether we search in the East, whether we search in the West, whether we search in the North, or whether we search in the South. It does not matter if we follow the Hindu scripture, the Zoroastrian scripture, or the Christian scripture. It does not matter if we are Muslims, if we are Jews, or if we are anything else. All of us need only One Thing—the Gold, the Inexhaustible Gold. It is the only Thing the children of Adam ﷺ need. There is only One Thing for which they can search. They cannot accumulate dirt and other things with it. We must think of this. Regardless of who they are, those who have faith in Allāh require only that One Treasure.

For those without faith, there are many treasures in hell: pride, jealousy, envy, cruelty, separation, unjust actions, unjust governments, politics, selfishness, pride, and resentment.

None who have faith will accumulate these things. This must be known. We who have wisdom must realize that we require only that One. For those who have wisdom, the search is always for the Inexhaustible Gold. Allāh is the Eternal and Indestructible Gold we seek in the inner world, the outer world, birth, and death. He is the Gold we seek through prayer, worship, peace, and unity, as one family, one people, worshiping One God, the only One worthy of worship.

This is the wisdom we must seek. On the day we attain clarity of wisdom, *'ilm*, good qualities, actions, justice, and conscience, we will find the path to peace. Only then can

we attain peace and reach the grace of God's kingdom.

Until you do, you will not benefit from any of the education you seek. You will never benefit from the books, the poetry, the separations you are studying, or from any other such means. Those things will destroy you and show you a life without peace. They will show you only the world. May we reflect upon this.

Precious children, jeweled lights of my eyes! When someone builds a large pond, what is his expectation? He hopes for rain. He thinks, "If the rain comes to fill this pond, I can do whatever I want with it forever and ever." He hopes for rain. "Then the pond will be full," he thinks. However, if it does not rain for a long time, everything will dry up, and the pond will crack, will it not? If it does not rain, it is certain that a pond without a spring will dry up.

All the cracked and dry lessons we study, all the histories and allegories, all the book knowledge and book lessons and everything else we learn will be like that pond. We cannot live on it, gain peace from it, attain serenity from it, or run the world with it.

That *'ilm*, that kind of education, that kind of wisdom are like that pond—they will dry up after a time. The water will evaporate. Those things will dry up and crack like a pond. They will never benefit our lives or bring us the truth. They will not benefit us when we have to change from one state into the other. They will not benefit us during *maut* or *hayāh*, death or life, or during times of suffering and trouble in our lives. They will not remedy those things. They will crack. That *'ilm* will crack.

Thus, you can get water only when you open the eye of the spring within yourself and the spring water bubbles up, is that not so? You must open the spring of *'ilm*, the spring of faith in Allāh and His qualities, within yourself. If you open it in a good clear way, pumping out any dirty water with your *īmān*, emptying out the dirt with your clarity and faith, and filling it with fresh water, you will benefit. You

will benefit by being able to live in peace, tranquility, and serenity for Qiyāmah[3] after Qiyāmah. This wisdom will be the *'ilm* that enables you to wash away the dirt of your birth and live without want. You must think of this.

In any kingdom, in any religion, in any social class or ethnic group, this is the only thing for which we all search: how to open the eye of that spring within ourselves. When we open it, we must endeavor to study, to clarify, and to understand the *'ilm*. That will give us a good outcome.

Do not go forth to preach the lessons and the book knowledge of the world like a man hoping to fill his pond with rainwater. We will evaporate just as the pond water evaporates. We will crack just as the pond cracks. Do not go forth to preach those lessons to the world. Do not preach to the world with those separations. Justice cannot be done, nor can you make anything peaceful, serene, or united. Unity can never be established like that.

Find unity in yourself. Find peace in yourself. Look for serenity in yourself. When that spring bubbles up within you, you can use the water from that place for yourself and give it to others in great quantities. Then you can create unity, harmony, peace, tolerance, and serenity.

Otherwise, if you maintain separations within yourself while hoping for rainwater, you will be unable to get wet from saying, "We will make the world peaceful." All of that will evaporate. None of the lessons you learn from that intellect and that wisdom will make you peaceful, nor will they make others peaceful. It can never be done. This is just one thing we must reflect upon.

Anyone who is to act with justice must first find within himself the conscience and the justice to discover his own faults. He who does not correct his own state cannot correct the world or make peace in the world. If he sets out like that to correct the peace and tranquility of others, he will create only destruction—he will not make the country

3 Qiyāmah the Day of Resurrection, the Day of Judgment

peaceful. He will create only destruction, separation, and conflict. This is certain.

Children of wisdom, if you have love and affection for Allāh and faith in Allāh, you must study this *'ilm*, correct yourself, dig within yourself, and search for the *'ilm*. That will be good. You must understand and endeavor to root out your own faults. That will be correct. Then you can reach peace.

That is worship. It will be worship when through doing so you unite with each other and do *tasbīh*, recitations that glorify God, with faith. Then peace and worship will come into being within you and bring you peace. That will be peace and unity in your life. That will be peace in the world and in yourself.

Āmīn. Endeavor to search for this. *Āmīn. Āmīn.*

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu. Peace and the mercy of God and His blessings be upon you.

ad-dīn
the path of purity

O Allāh, may You Yourself protect, perfect, and complete the *dīn*, the Light of the *dīn*, the *rahmah* of the *dīn*, the fullness of the *dīn*, and the people of the *dīn*, making the *rahmah* of that *dīn* into the wealth of *īmān*. O Allāh, may You Yourself make that *dīn* our protection and our completion, a wealth that will never diminish! May You fill our hearts with it! May You grant us grace and guide us on the radiant path of *īmān*!

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of God,
the Most Compassionate, the Most Merciful

May 3, 1980 & May 6, 1980

Letter to the People of the Dīn [1]

Bismillāhir-Rahmānir-Rahīm. In the name of God, Most Compassionate, Most Merciful.

May we entrust all responsibility to Allāhu ta'ālā Nāyan, the Giver of Immeasurable Grace, the One who is Incomparable Love.

Āmīn.

O Allāh, may You Yourself protect, perfect, and complete the *dīn*, the Light of the *dīn*, the *rahmah* of the *dīn*, the fullness of the *dīn*, and the people of the *dīn*, making the *rahmah* of that *dīn* into the wealth of *īmān*. O Allāh, may You Yourself make that *dīn* our protection and our completion, a wealth that will never diminish. May You fill our hearts with it. May You grant us grace and guide us on the radiant path of *īmān*.

Āmīn. Āmīn.

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu kulluhu. Peace and the mercy of God and His blessings be upon you.

May Allāh help all of us who have received the *rahmah* of Islām. *Āmīn.* May He make that mercy into inexhaust-

1 *dīn* The path of purity. The people of the *dīn* are the people on the path of purity.

ible wealth so we never stray from the path of justice. May we be directed to the good path, guided directly to that straight path, and invited to the *firdaus*, the heavenly paradise, of Allāh. *Āmīn.* May the *dīn* be given that undiminishing wealth and granted His grace.

Āmīn.

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu kulluhu. Peace and the mercy of God and His blessings be upon you.

In the state of life, in the state of death, in the world, and in life in the kingdom of God, Allāh alone is the One responsible for the glory, for the *rahmah*, and for the Day of Judgment. He is the One who grants the *rahmah*, bestows the Judgment, and asks the questions. May we entrust this responsibility to the Rahmatul-'ālamīn, the Mercy for All the Universes.

Āmīn.

My dear brothers in Islām who carry this exaltedness, brothers who have been united by the Light of the Qur'ān, brothers who have received the wealth of *īmān*! My brothers who are great and wise in Islām, who have received the Rahmatul-'ālamīn, the undiminishing *hayāh*, the undiminishing life, without any want! I offer you my *salām.* I offer my humble *salām* to all my eight hundred million brothers in Islām.[2]

Āmīn.

To the community of Islām, Allāhu ta'ālā Nāyan sent down 124,000 *ambiyā'*,[3] as well as the *auliyā'* [4] and the *aqtāb.*[5] He sent them to explain His revelations, His commandments, His laws, His proclamations, and His expla-

2 eight hundred million In 1980, this was the number of Muslims in the world

3 *ambiyā'* prophets

4 *auliyā'* saints, guides

5 *aqtāb* (sing. *Qutb*) the exalted being(s) sent by Allāh, through His grace and mercy, to reawaken humankind's faith in God and to establish certitude in our hearts

nations in the Qur'ān, the divine book that is the Tiru Maray.[6] He sent them down to explain its resonance.

The Qur'ān itself describes twenty-five of the prophets whom Allāhu ta'ālā Nāyan sent down from Himself. He sent down His revelation and His commandments and revealed His beautiful qualities and actions through the Angel Gabriel ﷺ. The twenty-five prophets mentioned in the Holy Qur'ān explained Allāh's words, actions, conduct, codes of behavior, and goodness. The *awwal*, the *dunyā*, and the *ākhirah*, the world in which creation first began, this world, and the kingdom of God, these three, have been brought together in the Qur'ān. We must reflect upon each explanation in the Qur'ān.

Ultimately, Allāh specifically told us to accept twenty-five prophets, giving them words of divine grace from His divine heart to strengthen our *īmān*. In every language, the prophets told us to accept the state known as *īmān* and the truth known as Allāh. God sent down the prophets to open every *qalb*, every heart, to that acceptance of *īmān*. He sent down every prophet through His divine grace, teaching each one these words:

Accept Allāh alone.
Have certitude in Him.
Love and worship Him without parallel or separation.

This is what the prophets brought to us. This is what the prophets gave to us at the beginning and at the end.

Ultimately, Allāhu ta'ālā Nāyan sent down to us an-Nabī Muhammad al-Mustāfār-Rasūl ﷺ. We have come to understand that he was born in Mecca, that he died and was buried in Medina. His mother's name was Āminah ﷺ, his father's name was 'Abdullāh ﷺ. His grandfathers' names were 'Abdul-Muttalib ﷺ and 'Abdul-Munāf ﷺ. This was his lineage. We know this.

Allāhu ta'ālā Nāyan sent down an-Nabī Muhammad al-Mustāfār-Rasūl ﷺ as the Last Prophet with everything

6 Tiru Maray the Sacred Book; a divine hidden treasure

that had been sent down to all the prophets before him. He was called ar-Rasūl, the Messenger. This was ultimately explained in the Qur'ān.

All of us who are in the community of Islām must think: what did Allāh ultimately give to Islām? He gave us five times of prayer—actually fifty-one times reduced to five. Those five times of prayer are the armaments of Islām, its weapons of war.

Allāhu ta'ālā Nāyan gave Islām five daily prayers as weapons for this world and for the kingdom of God. These are weapons of war. *Sabūr*, *shukūr*, *tawakkul*, and *al-hamdu lillāh*, patience, gratitude, trust, and giving all praise to God, are the means through which to use these weapons, these armaments. That is the war.

We must wage this war within ourselves. We must battle the animosities and hatreds within ourselves by making use of those means. Those weapons were sent down to the Rasūlullāh ﷺ and ultimately given to us in the *dīn* to battle the *nafs*, the self and the desires arising from it, within ourselves. Those weapons were given to us by the Rasūlullāh ﷺ for battling the desires, the divisions, the hostilities, the ethnic prejudices, the class differences, the countless demons and ghosts, the arrogance, the karma, the illusions, the separation known as the "I" and the "you," the pride, the envy, and all the other similar things that live within our bodies. Those weapons were given to us for that battle.

My dear brothers in the community of Islām, brothers in the *dīn* who have received the state and the wealth of *īmān*, who have received the wealth of the *mubārakāt*, the blessing of God's love in all three worlds! We must become aware of this. Those are our weapons. We must use those weapons. *That* is Islām. *That* is what was given to the Rasūlullāh ﷺ. *Those* are the weapons that must be used by Muslims on the path of the *dīn*.

Every Muslim who declares his *īmān*, every person who

declares his faith, accepts first of all that there is nothing other than Allāhu ta'ālā. We accept Him. We have certitude and determined faith in Him, we believe in Him.

We worship Allāh. We are obligated to worship Him. To worship Him is Islām. We have certitude of faith in our Rabb, Our Lord and Creator who has no equal and no parallel, and we worship Him.

The duty to give *sadaqah*, or charity, was given to us so we could share the mercy of Allāh with our brethren and comfort them.

For those who did not comply, the next commandment sent down to the Rasūlullāh ﷺ was fasting.

For those who did not comply with the fast, for those without sufficient self-awareness, for those who did not share with their brothers and sisters, the *hajj* pilgrimage—the state of death—was sent down as the fifth and final obligatory duty for Muslims.

The first *fard*, the first obligatory duty, is to accept Allāh. The second is to worship Allāh. The third is to treat those in the community on the path of the *dīn* and all living beings as one's own life, to regard one's own possessions as Allāh's possessions, and to share those possessions with others to make them peaceful and tranquil. The third obligatory duty is to share with others.

Fasting, the fourth obligatory duty, was sent down to those who did not share so they could be aware of themselves, aware of their own hunger, aware of their own state, and how they suffered so they would be able to give *hadāyā*, or gifts, to their brothers and sisters. That was ordained as the fourth obligatory duty.

The fifth obligatory duty is the pilgrimage to Mecca. While the rich must go to Mecca for pilgrimage, *jum'ah*, the Friday congregational prayer in the mosque in their own town, was made the pilgrimage for the poor. Like this, we have to perform the pilgrimage wearing the burial shroud on the road taken by the dead. This is how we go, with no

possessions other than the *kafan*, the burial shroud, that is wound around us.

Allāhu ta'ālā Nāyan has decreed five obligatory duties for our community of Islām. We need to know this. After gaining this awareness, we need to become aware of how we Muslims must act. When we become aware of what the armaments of Islām actually are, we will never kill any living being. We will never murder anything. We will never regard any of our brothers as "different" or as enemies.

God gave Moses ﷺ the Ten Commandments on Mount Sinai when He met with him and communicated with him. Allāh spoke with him directly. He showed Moses ﷺ a light and spoke to him. He revealed the Ten Commandments to him.

God said, "Moses! Tell this to everyone in your group." speaking divine words of grace to him.

When we look at the names of the prophets we see that the name Moses ﷺ begins with the letter *mīm*. The same *mīm* appears in the name Muhammad al-Mustāfār-Rasūl ﷺ who came after him.

Alif [ا], *lām* [ل], *mīm* [م].[7] The *mīm* was made manifest. The *mīm* appeared in Moses' name and after him, the *mīm* appeared in Muhammad's name.

God sent the Ten Commandments to Moses ﷺ. Many miracles were performed. Many things revealed to Moses ﷺ have been explained in the Torah. When the Ten Commandments were given, many things occurred to free the people from the pharaoh.

To the *mīm* that was Muhammad ﷺ, the Explanations of the 6,666 verses of the Qur'ān were revealed. He spoke directly with God at the time of *mi'rāj*, his miraculous night journey from Jerusalem, through the seven heavens, to the Throne of God. We ourselves have heard some of the direct communications between God and the Rasūlullāh ﷺ

7 *alif* [ا], *lām* [ل], *mīm* [م] the Arabic letters corresponding to the English letters "a," " l," and "m"

that have been revealed in the *ahādīth*, the traditions of the Prophet ﷺ.

Moses ﷺ spoke to Allāh directly, met Him directly, and saw Him directly only once, while Muhammad ﷺ met Allāh directly many times. Among the prophets, the letter *mīm* appears in both the names Muhammad ﷺ and Moses ﷺ.

If we are to fully explain Muhammad ﷺ, we can explain him only in a place where the Qur'ān has been fully and successfully understood. That is where we can know and understand Muhammad ﷺ.

Until we know the Qur'ān fully, until we comprehend its inner meanings, we will be able to say only that Muhammad ﷺ was the son of 'Abdullāh ﷺ, the child of Āminah ﷺ. We will not understand more.

These are some of the meanings given by the Sufis.[8] They have described what they realized through their worship and their understanding of the inner Qur'ān. They have explained the Qur'ān within the Qur'ān.

If we were to fully describe and illustrate the *mīm*, the *mīm* would be connected to the *awwal*, the *dunyā*, and the *ākhirah*, all three realms. The *mīm* would be clearly evident throughout the entirety of the *dhāt* and the *sifāt*, the essence of God's grace and the physical world of form, and the *khair* and the *sharr*, the good and the evil.

The *mīm* was manifested before all the creations were created. It was a Pearl. And that Pearl was made manifest. Because of this, we do not know the time frame of that which is known as Muhammad ﷺ. We do not know when it appeared or disappeared. That Muhammad ﷺ will exist for as long as the creations exist and continue to appear, for

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8 Sufi(s) A Sufi exists in the absolute silence of Light within God. He prays with God as God. He performs 43,242 prostrations to God each day. His every breath, every intention, every thought goes out to unite with God. His heart is open and melting with love. He harms no one and kills nothing. He feels the suffering of others as his own. He does not belong to any one race or religion. He lives in a state of unity with all lives. He does not dance or take intoxicants. His sustenance is God.

as long as that *mīm* exists. We cannot speak of its end. We can say only the words spoken by the Sufis.

We must understand this. If all who have *īmān* look at this closely, if they open their hearts and look deep inside, they will understand.

Faith must be made ever deeper. That is the obligatory duty. We must enter Allāh, and then when we see, it will be with another eye, the Eye that exists inside this eye. Allāh is seen through that inner Eye.

In this nose is another bit of flesh. The fragrance of Allāh is perceived through this bit of flesh. In these ears is another bit of flesh through which the sound of Allāh is heard. In this tongue is another bit of flesh through which the sweetness of Allāh is tasted, through which the sweetness of the *'ilm*, the divine knowledge, within Allāh is tasted, through which the taste of His wealth is known. In this tongue are other words that exist within the intention of Allāh, doing *dhikr*[9] to Him, speaking to Him.

In this heart is another bit of flesh that contains the eighteen thousand universes, the *'arsh*, the *kursī*, the *qalam*—the throne of Allāh, the eye of wisdom, the mighty pen that writes Allāh's will—and heaven. This is the bit of flesh that contains the eighteen thousand universes, His kingdom, and His justice. This is where the angels, the prophets, and the saints do *sajdah* and *rukū'* to Allāh, where the angels, prophets, and saints bow down in prayer to Allāh.

His Judgment exists within this bit of flesh, in this palace from which He rules. In this palace, there is no other god, only Allāh. From there, He is the One who rules *'ālamul-arwāh*, the world of pure souls, and everything everywhere.

The wisdom known as *'ilm* that knows Allāh's kingdom has been made clear in Allāh's Tiru Maray, His Divine Qur'ān. The *'ilm* has been made clear.

It is through this wisdom that Allāh is known and

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9 *dhikr* the remembrance of Allāh that melts the heart like wax in the Light and the power of Allāh

prostrated to in the *sajdah* during prayer. This *sajdah* is performed in His name by the 43,242 breaths that bow down before Him every day, and understand Him. When this explanation is known, this *'ibādah*, this service performed for the sake of God, is performed from within Allāh.

Allāh has placed His secret into that bit of flesh in the *qalb,* the innermost heart, as a mystery, as the wealth that contains His Throne, His eye of wisdom, and His kingdom. That heart is called the *'arshul-mu'min,* the throne of the believer. When we understand its inner meaning, we will be able to see six more obligatory duties inside ourselves with certitude.

This is the meaning given by the Sufis.

Islām tells us that Allāhu ta'ālā Nāyan has three thousand gracious qualities. In accord with those qualities, He has revealed the ninety-nine beautiful qualities and actions, His conduct, and demeanor. This was shown to Allāh's Rasūl ﷺ. The genesis of all things was explained to him. We who are Muslims must realize this state. After gaining this awareness, we must understand: What are Allāh's actions? What is His state?

This is described by His ninety-nine beautiful qualities and actions, by the *asmā'ul-husnā* [10] that are His divine names. We need to realize this. Having gained this awareness, all of us who are brothers must bring Allāh's every action into our own actions.

The Rasūlullāh's forbearance, patience, gratitude, trust in God, and praise of God are the weapons of Islām: these are weapons of war. These weapons are put to use with the five times of prayer. The five daily prayers were established and decreed for us to overcome hell, satan, and evil qualities. This is the great weapon in the great battlefield that has been ordained for us.

Allāhu ta'ālā Nāyan sent down these weapons to us

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10 *asmā'ul-husnā* the qualities and duties of God; lit. the beautiful names

through the Rasūl ﷺ so we could overcome the *kufr*[11] mind, the *kufr qalb*, the *kufr* darkness, the *kufr* thoughts, the *kufr* eating of *harām*[12] foods, the *kufr* acts, the *kufr* pride, the *kufr* jealousy, dishonesty, treachery, deceit, magic, mesmerism, and mantras, the earthly arts of illusion, the celestial arts of illusion, the black arts of illusion. Every child, every Muslim, must realize: Where is the war? Where is the battle? What is destroying Islām? What is dividing Islām? What is segregating Islām? What does Islām segregate? What is making us forget Allāh? What is dividing Allāh's kingdom? What is it that says, "I, I?" What is it that says, "Mine, mine?" What is jealousy? What is envy?

The weapons that are the five daily prayers were sent down to cut away all of those things. Ultimately, Allāhu ta'ālā Nāyan sent down patience, gratitude, trust in God, and *al-hamdu lillāh*, the praise, to Islām through the Rasūl ﷺ. We in the community of Islām must realize this.

Allāh's Rasūl ﷺ was sent down to the world in Mecca fourteen hundred years ago. The son of Āminah ﷺ was called Muhammad ﷺ. Allāhu ta'ālā Nāyan bestowed His blessings and His kingdom of grace upon Muhammad ﷺ, ordaining and establishing the path that is the *dīn* through him.

Those teachings and the historical analysis in the Qur'ān tell us to accept all the *ambiyā'* and *auliyā'*, all the prophets and saints. Everything the Qur'ān accepts is Islām. It explains that everything everywhere is Islām. Allāh has said, "O Muhammad, without you I would not have created anything."

Muhammad ﷺ is the *qalb* of the *aham*.[13] He is the Light of the heart. Any face in which that exquisite beauty is radiant, any face in which the Light of the innermost heart shines is on the path known as the *dīn*. The meaning is: the

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11 *kufr* that which obscures truth

12 *harām* forbidden by God

13 *qalb* of the *aham* the innermost heart of the heart

Qalb of the *qalb* is Ahamad ﷺ. Ahamad ﷺ becomes Muhammad ﷺ. Muhammad ﷺ refers to *muham*, the countenance. When the countenance becomes exquisitely beautiful and reaches perfection, that becomes the *dīn*. The path of that *dīn* is known as Islām. Its weapons are the five daily prayers and *sabūr*, *shukūr*, *tawakkul*, and *al-hamdu lillāh*, patience, gratitude, trust in God, and giving all praise to God. These are the weapons we must use. We who are Muslims must clearly understand this. The Qur'ān and Allāh's Rasūl ﷺ have said this.

When we read the Qur'ān, we must read it exactly as it came from Allāh.

Every sound that came from Allāh was first a resplendence, a light, a resonance, and a grace. When it came to Gabriel ﷺ, it was light. When it came to Muhammad-ur-Rasūl ﷺ, it was grace—Allāh's mercy and His beautiful qualities and actions. When it came to us from the Rasūl ﷺ, it came as the *ahādīth*, the traditions, the teachings. When it emerges from us, it exists as sounds.

The *ahādīth* were the teachings. What emerged from the teachings was turned into letters. What emerged from the letters was turned into histories. When the histories arose, they became paths and divisions. They had changed. Wars, fights, separations, and prejudices arose from those divisions. This is what is occurring now.

If we look closely, we will see that we must enter the Qur'ān in the way that it came from Allāh. If we proceed in that manner, we will see the Rasūl ﷺ. We will understand what the Rasūl ﷺ understood. We will understand the Qur'ān and see the Rasūl ﷺ.

Where we see the Rasūl ﷺ, we will see Gabriel ﷺ—how Gabriel ﷺ came to him, and how the Rasūl ﷺ received the grace from him. We will see that Light. When we look at what emerges from that Light, we will understand the resonance of Allāh in the Qur'ān. When the resonance resonates from Allāh, we will see our life, our death, and

Judgment Day, and understand the beautiful qualities and actions that emerge from Him.

That is how we need to understand Islām.

We must reflect upon this. All Muslims, all who have hearts, all who have *īmān*, all of us, must reflect upon this.

If we then become aware, we will understand that all people are our brothers in the way that the Qur'ān has revealed brotherhood. We will see everyone as a brother. Everyone the Qur'ān accepts is a brother Muslim. To see that brother as a brother is Islām.

We must give the water of *īmān* known as the Rahmatul-'ālamīn, the Mercy for All the Universes, to all who thirst for it. The *kalimah* [14] is the *rahmah*, the mercy, that emerges from the One who is the Mercy for All the Universes. We must give the water of *īmān* known as the *rahmah* to all who thirst for it. We must embrace them with love and give them water to wash away the dirt. We must bathe them and dispel the darkness. We must use love, compassion, patience, and tolerance just as the Rasūlullāh ﷺ used them. We too must use them. This is what will satisfy the needs of the thirsty and dispel the darkness.

Love will cut away the enmities, display peace, and make the course of justice grow. It will make Allāh's compassion and His blessings grow. Then it will spread endlessly and the *rizq*, the sustenance, known as *īmān* will be distributed. That sustenance from the Rahmatul-'ālamīn will be given to everyone to alleviate their hunger, disease, and old age. We who are in the community of Islām, we who are Muslims, we who have *īmān*, need to be aware of this in each of our hearts.

You, the great leaders, the great men, the *a'immah* [15] and the *'ulamā'* [16] among you, need to be aware of this.

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14 *kalimah lā ilāha illAllāhu* There is nothing other than You, O God. Only You are Allāh.

15 *a'immah* those who lead the prayers

16 *'ulamā'* scholars

All who have *īmān* need to be aware of this, reflect upon this, and give this sustenance, these good qualities, this beauty, this food known as the mercy of *īmān*, to the people. All who have *īmān* need to bring peace to those without wisdom, to those who are ignorant, to those without clarity in their hearts, to those whose minds are sick, to those whose minds contain hatred, to those whose minds have no peace. To do so is Islām. All of us who are in Islām need to become aware of this.

The Rasūlullāh ﷺ, who was born in Mecca, had to flee to Medina when Abū Jahl, 'Ikrimah, and many others drove him out of his birthplace, causing him much suffering, intending to kill him. We Muslims know this.

Why did they do that? Because they held within themselves the gods of old: their ancestral gods, the idols, the *shaitāns* who spoke out loud, the mantras, and the magic they had placed in the Ka'bah.[17] They worshiped 3,348,000 small and large idols, did they not? The darkness of that worship, the blood sacrifices they performed at that time! They sacrificed living beings to their gods.

The darkness, the mantras, *shaitān's* qualities, *shaitān's* pride, and *shaitān's* fire dwelt in the people as anger. They saw the light of the *rahmah* that is Muhammad ﷺ as an enemy to that darkness and drove him out.

Following Allāhu ta'ālā Nāyan's instructions, the Rasūl ﷺ and his *as-hāb*, his companions, went from Mecca to Medina with the five daily prayers, patience, gratitude, trust in God, and *al-hamdu lillāh*. That made them peaceful. That is what they took with them.

Allāh told them, "Those weapons will cut away the darkness, overcome hatred, triumph over the *kufr* mind, and manifest light. They will triumph over that which is known as 'I,' and 'mine,' overcoming the divisions, accepting and revealing the proof that there is nothing other than Allāh."

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17 Ka'bah God's House in Mecca that all Muslims face in prayer.

Allāh gave those instructions to the Rasūl ﷺ in that state and told him to use those weapons. That was when the war began and the Battles of Badr and Uhud took place. Those battles were not fought for the nation, for the land, for the sexual pleasure, for the gold, or for the possessions. They were not fought with the intention of capturing land.

Allāh's words, Allāh's commandments to him were, "O Muhammad, say this: 'There is no Lord worthy of worship other than Allāhu ta'ālā Nāyan.' You must prove that there is no Lord other than Me. That is the reason I am sending down this *kalimah* to you. Teach them this *kalimah*. Teach them this *kalimah* and tell them to accept Me.

"I rule all three worlds, the *awwal*, the *dunyā*, and the *ākhirah*, the world in which creation first began, this world of form, and the kingdom of God. That is My kingdom. I am its Ruler. I am the One who judges everything. I am the One who asks the questions, bestows the sustenance, and dispenses the Judgment in life and in death, in the grave, and on the Day of Judgment." This is what God told him and revealed to him.

Muhammad ﷺ, following Allāhu ta'ālā Nāyan's command, sent those words to every kingdom so that this could be accepted. He sent these words through messengers: "Accept Allāhu ta'ālā Nāyan. He is the Giver of Grace, the One who possesses the *rahmah*. He has no equal, no support, no comparison, no partner. He is the One who guides us along the straight path. He is the Eternal, the Omnipresent." He sent the proof through those messengers.

Some people accepted it while others did not. Abū Jahl did not accept it. His people did not accept it. That is the reason the Battles of Badr and Uhud took place, the reason so many were destroyed.

The battles fought at that time were waged against the qualities of *shaitān* that did not accept Allāh. The battles were waged between falsehood and the truth of Allāh, not between people. The battles were waged between truth

and falsehood, not to rule the land. They were fought for the right to accept Allāh, to seek Allāh, to pray to Allāh, to worship Allāh, to accept His Judgment and justice. Those wars were fought using the weapons of forbearance, patience, gratitude, and trust in God. Those wars were not fought to grab land, accumulate money, or obtain beautiful women.

This was sent down at that time to the Rasūlullāh ﷺ. All the kingdoms in which this was accepted became Allāh's kingdoms. Allāh protected those places. Those kingdoms were under His protection. Allāh's kingdom is the kingdom of *īmān*. The kingdoms in which forbearance, patience, gratitude, and His beautiful qualities and actions existed were under His protection.

The kingdoms in which Allāh was not accepted were destroyed by fire, by water, by storm, by the arrogance and pride of the people, and by battle. That occurred at those times. Destruction came, and plains became oceans, oceans became plains, cities became jungles, jungles became cities, villages became cemeteries filled with coffins, and cemeteries filled with coffins became villages. Many were destroyed like that. We ourselves can see the proof. We can see and understand this through Īmān-Islām when we look at what has occurred in the last fourteen hundred years.

Allāhu ta'ālā Nāyan sent down the path of the *dīn* in this state to Muhammad al-Mustāfār-Rasūl ﷺ, saying, "This is the path that is the *dīn*, this is what it is."

We must understand. What are our weapons? Fourteen hundred years have gone by now. A new period of time has begun.

There is a *hadīth*, a tradition, in which some of his companions asked him, "How long will the path that is the *dīn* last after you?"

Allāhu ta'ālā Nāyan's Rasūl, Muhammad ﷺ, replied, "The path that is the *dīn* will have Allāh's protection for

fourteen hundred years. After that, *in shā'Allāh*.[18] Only He knows."

It is that time now. The time period after the fourteen hundred years has begun. We do not know the manner in which the path that is the *dīn* may be destroyed. We do not know whether it will survive or be destroyed, or what may destroy it. However, this is a *hadīth* of the Rasūlullāh ﷺ, said to have occurred towards the end of his life. We must think of the state of the path of the *dīn* today.

Prior to those fourteen hundred years, Allāhu ta'ālā Nāyan's Arab countries experienced much poverty, difficulty, suffering, and calamity. Those were times of great hardship. When the Rasūlullāh ﷺ came he bestowed upon them his *du'ā' barakāt,* the blessings arising from the supplications he made to Allāh, and the wealth of *īmān*. He lit the lamp of Islām in every house. Because he filled every heart with undiminishing riches of forbearance, patience, gratitude, trust in God, and giving all praise to God, Allāhu ta'ālā Nāyan transformed the deserts of the Arab countries into *rahmah*.

Because of the blessing that came from his supplications to Allāh, because of what the Rasūlullāh ﷺ requested from Allāh, the places where there was not even any water to drink were transformed into oil fields, and that oil was transformed into gold and gems. Allāh's *rahmah* caused gold and gems and wealth to be poured upon you abundantly and upon the places in which you lived. This came from the blessing of the Rasūlullāh's supplications, because of the riches of *īmān*. You are now experiencing those riches in the places where you dwell. This is wealth gained through *īmān*.

The deserts in which nothing could be cultivated caused money, wealth, and riches to be poured in great abundance upon Islām. Allāhu ta'ālā Nāyan has given the fullness of that wealth to those of us with *īmān*, has He not? You and

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18 *in shā'Allāh* if God wills

we must be aware of this.

The Rasūlullāh ﷺ has said, "Do not waste these riches! Do not spend them uselessly. Do not throw away this wealth on worthless things. Share the wealth with your brethren. Take care of your brethren. Take care of your families. Do not spend improvidently." This is in a *hadīth* about the Rasūlullāh ﷺ. We who are in Īmān-Islām today must be aware of this.

The leaders, the *'ulamā'*, the *shaikhs*, and the *sayyids*, the scholars, the teachers, and the descendants of the Prophet ﷺ, all need to be aware of this. Then those known as "the poor" will not exist in the section of Islām. When a king and a beggar perform supplications to Allāhu ta'ālā Nāyan, they do so in the same place. They will embrace bosom to bosom, heart to heart, and give each other the *salām*, saying, "*As-salāmu 'alaikum*. Peace be upon you." Islām instructs us to display unity during each time of prayer. The Qur'ān has instructed us to live in unity with all people everywhere who dwell in the world.

The Qur'ān cannot see separation. The words of the Qur'ān cannot be seen as something "other." We cannot make separations between the prophets or the messengers who were mentioned by the words of the Qur'ān. We must see them in unity. We must take into our hearts everything that the Qur'ān accepts. We must welcome into our hearts everything the Qur'ān welcomes. That is Islām. Accordingly, in Islām we must accept people regardless of which religion they follow, regardless of whose *sahābah*,[19] they are, no matter whose *ummah*,[20] they are. For Islām, there is only unity. We must accept this. This is what the Qur'ān shows us.

The Rasūlullāh ﷺ has said, "When I am no longer here, the Treasure I have brought you will remain." That is what he called the Qur'ān. Because the Qur'ān is the Treasure,

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19 *sahābah* companion

20 *ummah* community, people, followers, family

we must look into it.

To understand how we can identify our enemy, we must see where that enemy is described in the Qur'ān, and how the Qur'ān instructs us to deal with it. The Qur'ān tells us that Allāh Himself taught each *nabī*, each prophet, that He Himself gave them the words to say, and that He Himself sent down the revelation. We must reflect upon this. After reflecting, we who are Muslims must then understand what we can ever accept as a separation.

The wars fought at the time of the Rasūlullāh ﷺ were fought over matters in which Allāh was not accepted. What are we waging war for now? What should Muslims do now? If we understand and accept the words of the Rasūlullāh ﷺ and the Qur'ān, we will see no one as an enemy. We will not wage war for any reason.

The only enemy is that one who disobeys Allāh. The Qur'ān has told us that all who accept Allāh are brothers. No matter which religion they follow, no matter which scripture they read, no matter which prophet they follow, all who accept Allāh are children of Adam ﷺ, our brethren, the *ummah* of the Rasūlullāh ﷺ. We are children of Adam from the lineage of Adam, Noah, Abraham, Ishmael, Moses, David, Jesus, and Muhammad, the peace of God be upon them all.

Lā ilāha illAllāhu wa innī Ādam-Safīyullāh There is no deity other than the One God and indeed Adam is the Purely-Created of God. [There is another prophet to come.]

Lā ilāha illAllāhu wa innī Nūhun-Najīyullāh There is no deity other than the One God and indeed Noah is the Saved of God. [There is another prophet to come.]

Lā ilāha illAllāhu wa innī Ibrahīm Khalīlullāh There is no deity other than the One God and indeed Abraham is the Friend of God. [There is another prophet to come.]

Lā ilāha illAllāhu wa innī Ismā'īl Dhabīhullāh There is no deity other than the One God and indeed Ishmael is the Sacrificed of God. [There is another prophet to come.]

Lā ilāha illAllāhu wa innī Mūsā Kalīmullāh There is no deity other than the One God and indeed Moses is the One Who Speaks to God. [There is another prophet to come.]

Lā ilāha illAllāhu wa innī Dāwūd Khalīfatullāh There is no deity other than the One God and indeed David is the Vice-Gerent of God. [There is another prophet to come.]

Lā ilāha illAllāhu wa innī 'Īsā Rūhullāh There is no deity other than the One God and indeed Jesus is the Soul of God. [There is another prophet to come.]

Lā ilāha illAllāhu Muhammadur-Rasūlullāh There is no deity other than the One God; Muhammad is the Messenger of God.

The Qur'ān has told us this. If we were to realize and to look into this state, could we ever find separation in anything? Muslims must think of this. All Muslims must think of this in their hearts. All who are filled with the light of *īmān* must reflect.

If we think in this manner, Muslims will realize that the five-times prayer is the weapon that will overcome the *shaitān* that is our pride, the *shaitān* that is our jealousy, the *shaitān* known as the "I." The prayers are the mercy that is Allāh's will. To use the weapons of the five daily prayers and *sabūr*, *shukūr*, *tawakkul*, *al-hamdu lillāh*, and then to cut away the evil qualities within ourselves is Islām. We must cut them away and thus annihilate our internal enemies.

We must dwell in unity with our brothers, embracing them all, joining together as one, face to face, and ultimately uniting on the Day of Qiyāmah, the Day of Judgment,

where we, the children of Adam ﷺ, must proceed as one front on Allāhu ta'ālā Nāyan's path to His kingdom, to His *firdaus*, His heaven.

These are the riches of *īmān*. We must reflect upon this. Every Muslim community must think of this.

What is the war here? The war is within the self. The weapons of Islām are the five daily prayers, patience, gratitude, trust in God, and giving all praise to God. If we Muslims accept and understand this, we will not fight in the world.

The one who is against us is that *shaitān* within us who does not accept Allāh, who sees Allāh as his enemy, who does not trust in Allāh. He is the one we engage in combat. To fight him, we need these weapons. To overcome him, we must use these weapons. To defeat him, we must use the weapons of patience, gratitude, trust in God, giving all praise to God, and the five daily prayers. It would be very good if every heart in the eight hundred million Muslims in the Arab countries understood this.

The war the Rasūlullāh ﷺ fought was not for land, for gold, or for ruling the earth. The commandments of Allāhu ta'ālā Nāyan tell us to govern the *qalb* of *insān*, the heart of a human being, the *qalb* known as the *'arshul-mu'min*, the throne of the believer, that is His kingdom. Allāh is the only Ruler who can lead that kingdom. Allāh governs each *qalb* with the wealth of the Rahmatul-'ālamīn, His justice, His forbearance, His patience, and His beautiful qualities and actions.

Whoever governs the *qalbs* of the people is the true leader of a kingdom. Whoever rules their *qalbs* is the leader. The *qalb* is the kingdom. Whether he is an *imām*, one of the *auliyā'*, an *'ālim*, a saint, or a scholar, he who rules the hearts of the people rules the kingdom. They are the exalted, the *mu'minūn*. They are those who are *Insān Kāmil*.[21]

The *qalb* must be governed and we must use the qualities

21 *Insān Kāmil* perfected human being

that can govern the *qalb*. We must use patience and love to rule the *qalb* in each heart. The *qalb* is the greatest kingdom.

Those who cannot govern the *qalb* will endeavor to rule land, sexual pleasure, and gold. That is the *jahannam*,[22] the hell, that will bring us the *la'nah*.[23] It is called *al-la'natu jahannam*.[24] The pride that belongs to *jahannam* is hell. The *jahannam* of gold, riches, and all its advertisements are made of the seven hells. The only way for us to overcome these hells is to govern our *qalbs*. Muslims must understand prayer, *'ibādah*, service performed for the sake of God, and worship.

The purpose for those things is not war. It is not for slaughtering people and subjecting them to a deluge of blood. It is not fighting for land, sexual pleasure, and gold. The Rasūlullāh ﷺ was not like this.

The battles at the time of the Rasūlullāh ﷺ were fought so the truth of Allāh would be accepted. The wars in which we engage today are being fought for land, sexual pleasure, capturing other countries, killing and conquering others. These are not the wars that Muslims should fight. Each one of us must reflect upon this.

After reflecting, we must realize that hatred is not good for us. Only patience and compassion are appropriate for us. Animosity is not good for us. Only gratitude is appropriate for us, no matter what happens. Anger is not good for us. It belongs to satan.

Tawakkul-'alAllāh, trust in God is appropriate for Islām. All praise belongs only to Allāh. We must say, "*Al-hamdu lillāh*," praising God for the sustenance we receive at each moment, for the truth in our lives, for everything we receive in our lives, whether it be water or *buriyāni*,[25] wealth or

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22 *jahannam* hell

23 *la'nah* curse

24 *al-la'natu jahannam* the curse of hell

25 *buriyāni* a celebratory dish consisting of layers of rice, vegetables, raisins, and nuts

poverty. We must say, "*Al-hamdu lillāh*," and praise Him at all times. *That* is Islām.

Brothers in Islām! May we think of this and reflect upon it. After reflecting, we must realize that according to what the Rasūlullāh ﷺ said, only Allāh knew what would occur fourteen hundred years after him. He said, "Trust in God." We must observe what is happening today. We understand what is happening. In Islām, how much faith in Allāh has decreased! How much the focus on Allāh has decreased!

The people today do not understand *halāl* and *harām,* what is acceptable to God and what is forbidden by God. They do not understand *khair* and *sharr*, good and evil. They do not understand truth and falsehood. In Islām today, people have no understanding of the Day of Judgment, the Day of Qiyāmah.

Wherever we look, groups without faith in Allāh are growing. People are supporting and joining groups that oppose Allāh. They love the battles and the wars. Regardless of who they may be, those who seek help from the enemies of Allāh are like those who seek help from a tiger. We who are Muslims must reflect upon ideas such as these.

At all times, at every time of prayer, at every second, in every circumstance, Allāh is the One Who Bestows the Help, the One Who Bestows the Grace, the Loving One, the Divine One, the Compassionate One, the One Who Bestows the Rahmah, the One Who Summons Us, the One Who Asks the Questions, the One Who Judges.

The *rahmah* of Allāhu ta'ālā Nāyan exists inside a tiny bit of flesh in all living beings. Just as there is within them the bit of flesh in the tongue that perceives taste, the bit of flesh in the nose that perceives smells, the bit of flesh in the ear that perceives sound, and the bit of flesh in the eye that perceives light, there is a bit of flesh in the *qalb* where Allāh is worshiped, Allāh is seen, and Allāh is heard. That is where Allāh is worshiped. The *rahmah* exists as a thing that cannot be consumed by earth, fire, water, air, or ether.

That bit of flesh will be awakened on the Day of Qiyāmah. It is Light, *rahmah*. Without our knowledge, that bit of flesh perceives everything. It perceives the sounds. It perceives the good, the evil, the animosities observed by the eye. It perceives the good smells and the bad smells in the nose. It perceives the good tastes and the bad tastes on the tongue. It perceives truth and falsehood, good deeds and evil deeds in the *qalb*. It exists inside the body itself.

So these things could be perceived, God manifested the Light that is Nūr-Muhammad as the Light of Wisdom and placed it into the *arsh*[26] as a resplendence to discern and to reveal the good and the evil. That Light reveals them. We must gain understanding through that Light just as we gain understanding through our senses.

Similarly, we must understand that His throne, the place in which Allāhu ta'ālā Nāyan dwells, exists as the *'arshul-mu'min*[27] in the *qalb*. That is the place from which He rules, the court from which He dispenses justice. Each *qalb* is the one place in which Judgment will be dispensed on the Day of Qiyāmah, here in the world, and also in the kingdom of God.

The Judgment occurs in every *qalb*. The Judgment that must be reflected upon and understood with wisdom, the balance scale that weighs every good and evil deed, what is wrong and what is right, exists in every human being as the scale of *īmān*.

We must clearly use the weighing pans of belief in Allāh's *rahmah* There are two pans: *lā ilāha* and *illAllāhu*. One pan is "*lā ilāha*, nothing exists other than You." The other pan is "*illAllāh*, only You are Allāh." That is where the weighing must take place. We must place everything we see onto that scale and endeavor to weigh it. That scale possesses a balance point of wisdom.

With truth, *īmān*, patience, gratitude, and trust in God

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26 *'arsh* the throne of God, in the crown of the head of man

27 *'arshul-mu'min* the throne of the believer

we must place everything we have gathered in our lives either in the left pan or in the right pan. After we do that, we must discard the evil, and keep the good in a treasure chest, in Allāh's responsibility. If we continue to do this, that will be our Judgment. What we do today will become our Judgment Day, our Day of Qiyāmah, our Judgment, and the justice we will receive tomorrow.

If we judge ourselves while we are here, understanding right and wrong, good and evil with *īmān*, with the *kalimah*, and with Allāh's qualities, we will reject the evil and keep the good that is Allāh's wealth in our treasure chest with *tawakkul-'alAllāh* and *al-hamdu lillāh*, trusting in God and praising God.

We who are Muslims must understand the process of Judgment.

When we understand, we will push aside everything that is wrong, will we not? We will push aside everything evil, keep the good, and reveal it. Then we will do what is good. As we continue to understand, we must continue to think of this in each of our *qalbs*.

We must not nurture hatred. We must reject hatred! We must not nurture evil. We must reject evil! We must place hatred and evil into the pan on the left and throw them away. We must give satan's things to satan and Allāh's things to Allāh. We must gather the true things inside truth, placing them into Allāh's responsibility. This is the manner in which those who are in Īmān-Islām must act.

As we mentioned earlier, many kinds of confusion have arisen in Islām. Forgetting Allāh, we try to rule the world. Losing the *rahmah* of Allāh, we accept material things for the sake of the wealth of the world. We think that land, sexual pleasure, and possessions are our riches. Yet they can all disappear in a gust of wind.

When Abraham ﷺ was put into the pit of fire, he looked only for Allāh's help. He did not look for help from anyone else. If we who have *īmān* look for Allāh's help in the same

way, that *rahmah* will never diminish. Like oceans turning into lands, jungles turning into cities, cities turning into jungles, villages turning into coffins, and coffins turning into villages, the possessions of the world, and the actions of the world will all change if we look for help from the world. Those kinds of wealth will all change and perish. Muslims need to know this. Muslims with *īmān* need to be clear about this.

Therefore, we must not rule the earth. We must regard *īmān*, patience, gratitude, trust in God, prayer, worship, and service performed for the sake of God as our wealth. That is the wealth that has been granted to the desert, the desert that has been transformed into gold, gems, wealth, and riches. However, if we let go of the real wealth, the riches we see now will change and perish. The community on the path of Islām must realize this.

Enmity cannot be overcome by enmity.

In Islām there is no enmity. You will feel enmity only when you think of enmity. When you regard someone as an enemy, you see the enmity within yourself as an external enemy. Enmity cannot be overcome by enmity. You will never win. If you want to overcome enmity, you must drive out your own enmity and overcome it with patience. Only patience will overcome enmity.

Anger cannot be overcome by anger.

Anger is *shaitān's* fire. *Shaitān* was once the commander of the *jinns*[28] in the heavenly world of the kingdom of God. He was hurled into the hell of this world because of his anger and pride. Allāh created the *jinns* from fire. Anger is fire, it is just *jinns*! Anger is the *jinn* that exists as *shaitān*, that one who did not have *īmān*.

Therefore, if anger appears within us, it is *shaitān*. If anger comes into us, we will see anger in others. If we overcome the angry *shaitān* in ourselves, we will not see that anger outside.

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28 *jinn* a being created of fire

Why? Anger cannot be overcome by anger. Why? You will never overcome the enmity in another person through your own enmity. Why? Enmity can only be overcome with *sabūr*, *shukūr*, *tawakkul*, and *al-hamdu lillāh*, patience, gratitude, trust in God, and giving all praise to God.

Vengeance cannot be killed by vengeance.

Vengeance is *shaitān's* quality. Only if vengeance is overcome inside the self through *sabūr*, *shukūr*, and Allāh's qualities can we regard others with *tawakkul*, *al-hamdu lillāh*, love, and compassion.

We cannot overcome envy with envy.

Shaitān became envious and ruined Adam ﷺ. We cannot overcome those qualities in others by manifesting them in ourselves. Why? They are innate within us. We can overcome those qualities only with patience, compassion, and gratitude—we can overcome them only with these.

Hatred cannot triumph over hatred.

The hatred that developed within *shaitān* caused Adam ﷺ to be sent from the heavenly world into the earth world. Through many kinds of deceptions and tricks, *shaitān* caused Adam ﷺ to be cast out of heaven into the world of hell.

If we develop hatred, envy, jealousy, deceit, and treachery within ourselves, God will hurl us out of heaven and away from Himself into the world of hell.

If we can overcome those qualities within ourselves, we will see the world of heaven within ourselves. We will manifest it within ourselves. If the heavenly world exists within us, we will embrace everyone. We will show compassion to everyone. We will have love for everyone. We will increase the *rahmah* of showing love, tolerance, peace, patience, gratitude, trust in Allāh, and giving all praise to God towards everyone. Every *qalb* in every Muslim needs to realize this.

Our wealth is the Rahmatul-'ālamīn, and our weapons are the five daily prayers, patience, gratitude, trust in God,

and giving all praise to God. The riches of Islām are the *rahmah* of patience, the three thousand gracious qualities, and the ninety-nine beautiful qualities and actions. If we have these good qualities, we will see no enmity and no hatred in any kingdom. If there is no enmity within ourselves, we will see no enmity anywhere else.

Four hundred trillion ten thousand miraculous *spiritual* qualities, mantras,[29] and tricks arose in Allāhu ta'ālā Nāyan's creation because of *shaitān's* deceptions. This body made of earth, fire, water, air, and ether contains them all. To eradicate these evils in us, God sent down the prophets, filled their hearts with the Light of the *kalimah*, and placed the treasure known as *īmān* there, so that peace, tranquility, justice, and law could operate. Allāhu ta'ālā Nāyan sent these things down with the prophets to make us unite, live as one family, exist as one people, and worship One God. He sent the prophets down to us as witnesses. Each one of us, each person, needs to be aware of this. Muslims must clearly know this.

Allāhu ta'ālā Nāyan has given an appropriate place to each creation He created. He has given the snake a place of its own. He has given the ant a place of its own. He has given the animals a place of their own. He has given the reptiles a place of their own. He has given the birds a place of their own. He has given dwelling places to the *jinns,* the fairies, and the angels. He has even given *shaitān* a place. He has given evil deeds a place. He has given both darkness and light a place. He has given a place for *halāl* and *harām*, what is permissible and what is forbidden. Allāh has provided places like this for each thing. He has given everything a place.

He has given separate places to humans and animals. They live in distinct, separate places of their own.

Just as He provided a place for each prophet, Allāhu ta'ālā Nāyan has provided a place for all human beings,

29 *mantra(s)* incantation(s) that summon demons

all the children of Adam ﷺ, regardless of their religion, regardless of their ethnic group or class, regardless of their bigotry, regardless of their language, or anything else.

God gave each prophet a place to enable the people in that place to accept that prophet and Him.

Allāhu ta'ālā Nāyan has given this world to everyone, making it belong to everyone, saying, "Live here, all of you. *Firdaus*, paradise, is My nation, and when you get here, all of you will arrive as a single group. I Myself will dispense the Judgment. In *firdaus* there are no separations, no prejudices, no ethnic groups, social classes, or colors, no religions, no religious colors, no colors of separation. There is only Judgment, paradise, heaven.

"You are all the children of Adam. There is a place for all who accept Me. Each of you will get a place at the appropriate *waqt*, according to your efforts. What you get at each *waqt*, each moment, will correspond to your efforts. How you search for Me will determine the place I will give you and the treasures I will give you," said Allāh. "You will receive them accordingly."

The people in the community of Islām, the great, the wise, the rulers, those who serve the rulers, the scholars, the *aqtāb*, the *auliyā'*, and all of us, need to be aware of this state. Having gained this awareness, we must understand how Allāhu ta'ālā Nāyan has given each creation an appropriate place in each moment of time.

Thus, a Muslim does not take a place that belongs to another. A Muslim cannot take what belongs to another. We cannot grab a place that belongs to another. We cannot destroy a place that belongs to another. We cannot kill someone who lives in another place.

Our neighbors are our brethren. It is not Islām to regard our brethren divisively or separately. Islām must give others love, compassion, forbearance, the wealth of *īmān*, patience, gratitude, and trust in God, and make peace. There is no enmity in Islām. We who are Muslims must realize this.

If we become aware, if we understand, we will know that Allāhu ta'ālā Nāyan has given to each creation its own place, its own country, land, gold, and possessions. We must have gratitude, and say, "Trust in Allāh. *Al-hamdu lillāh*. That is someone else's house."

Grabbing someone else's house, taking someone else's *rahmah*, hurting someone else, does not exist in Islām. It does not exist.

It is our responsibility to accept only Allāh. That is what was given to the Rasūl ﷺ. We must become aware of this today. Islām and all the religions have changed in the past hundred years. It has come to a state where people are saying Allāh does not exist. It has come to a state where *halāl*, *harām*, *khair*, and *sharr* are unknown. We have begun to act without knowing the difference between good and evil.

We must reestablish the Islām that has been lost in the last hundred years. We must reestablish our *īmān*. We must reestablish our prayers. Muslims must come forward to attain the wealth of the prayers. You and all of us must become proof of the state of patience, gratitude, trust in God, and giving all praise to God.

Darkness and delusion have taken over our *qalbs*. Land, sexual pleasure, and possessions have transformed us. Jealousy, vengeance, the qualities of satan, anger, sin, and pride now dwell within us.

The Rasūlullāh ﷺ drove out these evils from us before. Because they have now returned to us, we must again strengthen our *īmān* and root out the darkness and evil qualities from our *qalbs*, using the tools of the five daily prayers with patience, gratitude, trust in God, and giving all praise to God. Then each of us can again dispel the darkness and the evil qualities that existed before the Rasūl ﷺ came. We must each drive out those qualities from our own hearts.

These are the only things that must be driven out.

We must not take the places that were given to others.

We must not kill others; we must not wage war on them; we must not make them suffer. We are the children of Adam ﷺ. We must never step forward to harm anyone who has *īmān* in Allāh's messengers. We who are Muslims must understand this.

I am humbly asking you to understand the *ahādīth*, the words of the Rasūlullāh ﷺ, the explanations in the Qur'ān, and the state in which we must live. It is not fighting, not war, and not murder in which we must engage. We must have patience, gratitude, trust in God, and give all praise to God. We must have Allāh's three thousand gracious qualities and Allāh's ninety-nine qualities and actions. We must understand each action that Allāh has revealed in each of these ninety-nine.

If we can act accordingly, Islām will never be destroyed. It will never decline. It will never be divided. No danger will ever come to it. We who are Muslims need to realize this. Each of us must be aware of this, fill ourselves with patience, and empty ourselves of enmity. We must nurture gratitude within ourselves and cut away hatred. We must have trust in God, give Allāh the responsibility for everything in each moment, and cut away our anger. We must cut away our vengeance, jealousy, and divisiveness, and praise Him, saying, "*Al-hamdu lillāh*, Allāh is the Ruler of the kingdom."

If we can understand in this manner, the entire world will find peace. That Light, that truth will shine throughout the world, in every living being, in every heart. That love is Islām. That peace is Islām. That patience is Islām. That gratitude is Islām. That trust in God is Islām. That *al-hamdu lillāh*, that praise, is the good gift of Islām.

Allāhu ta'ālā Nāyan sent down the good gift of Islām to Muhammad al-Mustāfār-Rasūl ﷺ who then gave it to us. He received it and gave it to us. If we fill our hearts with these treasures, we will never fall victim to any enmity, any hatred, any battle, any deluge of blood. We are asking ev-

ery Muslim community, all people who have accepted *īmān* into their hearts, to realize this.

If we have made any mistakes, we ask you to forgive us for the sake of Allāh and the Rasūl ﷺ. Please forgive us if any mistakes have entered into what we have said. We told you what came to our *qalb*. We told you only what we understood in our heart. Since this is so, please forgive us for the sake of Allāh and the Rasūl ﷺ.

Every community of Islām must understand this and endeavor to establish the state of peace. Contentment, tranquility, and patience will bring that peace. Regardless of any enmity that may have existed in the past, peace and tranquility will be our victory.

Those are the qualities of the Rasūlullāh ﷺ. Patience and trust in God are his qualities, not those of war. *Sabūr*, *shukūr*, *tawakkul*, and *al-hamdu lillāh* are the qualities of the Rasūl ﷺ. If those qualities grow again in every *qalb*, Islām will grow into a great gift, a good gift for the entire world.

Āmīn.

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu kulluhu. Peace and the mercy of God and all His blessings be upon you.

I am humbly asking the great people, the wise people, and the *'ulamā'*, the scholars, to do this. If there are any mistakes in what I have said, please forgive me. Please forgive me for the sake of Allāh and the Rasūl ﷺ.

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu kulluhu. Peace and the mercy of God and all His blessings be upon you.

al-qurbān
the sacrifice

The Rasūlullāh ﷺ was silent until Allāh's permission came. "O Muhammad, tell them!" said Allāh. "Tell your *ummah*, your community, that for *jihād* they must first understand what it means to hurt the heart of another—you must endeavor to perform *qurbān* on anything in yourself that hurts the heart of another. You must wage *jihād* against that. You must be prepared to first perform *qurbān* on that. This is the first duty you must do. Tell them Allāh has said this to those who want *jihād*."

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of God,
the Most Compassionate, the Most Merciful

September 18, 1982

The Rules of Engagement in War

The followers of the Rasūl ﷺ made this request of him: "We must be able to live with honor! We need to live in the world, but you are Allāh's Representative, Allāh's Rasūl, and for you, both the world and the kingdom of God are the same. It means nothing to you whether the people disrespect you or whether they don't disrespect you. For you, both are the same. Allāh is the wealth that is sufficient for you.

"However, we need both—the section of the world and the section of the kingdom of God. We have to live in the world. We require wealth in our lives in the world in addition to the wealth in our lives in the kingdom of God.

"Since this is so, and since they have beaten and crushed our relatives, destroyed our houses and our properties, tortured our people, inflicted many kinds of punishment upon them, and committed many injustices, we must do something to stop them. We must fight with them and go to war with them! We must retrieve our possessions!"

The Rasūlullāh ﷺ did not answer them. He did not tell them to go to war.

When Hamzah ﷺ[1] and many others asked him about this, the Rasūlullāh ﷺ did not accept their requests. He did not reply. He did not tell them to fight. They went to express their grievances to him many times. They asked him about this for many days. However, he did not speak to them about fighting. He did not speak to them about *jihād.*[2] He was silent about it.

He said to them, "You cannot do this without Allāh's permission. I am not the one who can grant permission. The *jihād* of Islām wages war against the *nafs*, the self, and the section that is the enemy of the kingdom of God."

His followers replied, "We must live with honor! We are worthy people. We are warriors. Our aspirations are for both the world and the kingdom of God. What can we do if we lose our honor? Can we live like this?"

The Rasūlullāh ﷺ was silent until Allāh's permission came: "O Muhammad, tell them!" said Allāh. "Tell your *ummah*, your community, that for *jihād* they must first understand what it means to hurt the heart of another. You must endeavor to perform *qurbān*[3] on anything in yourself that hurts the *qalb* of another. You must wage *jihād* against that. You must be prepared to perform *qurbān* on that first. This is the first duty you must do. Tell them that Allāh has said this to those who want *jihād*. This is the first thing you must tell them.

"Before you begin the *jihād,* you must perform *qurbān* on the very things that are causing pain in your own heart. Perform *qurbān* on the place in your own heart that seeks vengeance. That is the first *qurbān*.

"You must make your *qalb halāl*. You must make your

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1 Hamzah ﷺ a great warrior, and uncle of the Prophet ﷺ

2 *jihād* Although often loosely translated as "holy war," *jihād* actually refers to the struggle, the war, against evil within the self.

3 *qurbān* The ritual sacrifice for purity. Animals that are slaughtered during *'Īdul-adhā*, the Feast of the Sacrifice, honoring the willingness of Abraham ﷺ to sacrifice his son.

heart acceptable to God. In order to completely finish off the evils that oppose you, you must first fight against the forces inside you that are harming you.

"Second, you must perform *qurbān* on the hostile part of your own heart. You must perform the *qurbān* and make your heart into light. The food that exists as the light of that heart belongs to Allāh. That is what is permissible, that is what is *halāl* for us. God's qualities and actions, the ninety-nine *wilāyāt*,[4] His good conduct and characteristics, are the food. His *'ilm* is wisdom.

"Give them *'ilm*, knowledge. That is their food, that is *halāl*. First of all, you must endeavor to avoid anything opposite to that, anything forbidden by God. You must take in only what belongs to Allāh. Nothing else you eat in the world will satisfy your hunger. The hunger and the *nafs* of all who eat My food will be appeased. Only that which is *halāl* will satisfy their hunger. My qualities, actions, conduct, forbearance, *sabūr*, *shukūr*, *tawakkul*, and *al-hamdu lillāh* will satisfy their hunger.

"With My angels, I will safeguard anyone in whose heart this intention becomes light, anyone from whom My three thousand gracious qualities emerge, anyone who understands these qualities. O Muhammad, I have revealed this to you and I will show you the angels. I will send down three thousand angels when Abū Jahl summons King Habīb to confront you. I will send My angels at the moment you feel the fear. O Muhammad! Proceed. I have created a protection for you with My angels. Each angel has three thousand heads and six thousand hands into which I will place suitable weapons. I will show them to you.

"I am the One who bestows protection in this manner. This is My protection. You need not fear anything when the state of Īmān-Islām exists within you. My protection is true protection. There is nothing in the world capable of destroying someone who places himself in My protection.

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4 *wilāyāt* the miraculous qualities and actions of Allāh

"The *dunyā* itself will destroy the *dunyā* of those who do not seek My protection. As long as you possess the world, the world itself will destroy the world, the world itself will kill the world. This is certain. Tell this to your community." That is what Allāh said to him.

"The world does not belong to you. I have given you the explanations of My *wilāyāt*, My actions, My creation, and the secrets of My creations so that you may be aware of Me. I have explained everything so you may know Me. I have created all of it as an illustration to show you, so you may understand Me.

"Creation, Protection, and Sustenance belong to Me; giving food and dispensing Judgment belong to Me. No one else can do these things. Anyone who circumvents that protection, anyone who circumvents My help will merely be destroying himself.

"There are the human-like animals and the animal-like humans; there are Man-God; *insān*, the human being; and *Insān Kāmil*, the perfected human being. Adam is *Insān Kāmil*. Because he is Adam, I will protect anyone who corrects his own mistakes, just as I protected Adam. Tell this to your community.

"For *jihād*, O Muhammad, I have decreed five daily prayers for your community, to make it easy for them. Nevertheless, I have also told you to go even as far as China to study *'ilm*. I have sent down and revealed to you the words, the actions, the wisdom, and the divine verses of the Tiru Maray, the Divine Qur'ān.

"I have been revealing this to you since the time of Adam, since the time of creation itself. I have revealed this to you from the earth, from the sky, from the sun, the moon, and the stars, from fire, from water, from air, and from the clouds in the sky. I have placed all the verses of the Divine Qur'ān into your hands so the connection between Me and man could be understood.

"So you could understand both the wages of the world

and the wages of the kingdom of God, I have made known to you that this wealth is your wealth. These verses are the Divine Qur'ān. I placed this Qur'ān into your hands and I told you to search for the wisdom known as *'ilm* so you could understand its value. You have revealed My words to your followers: 'Go even as far as China to learn *'ilm*.' Your *ummah* need wisdom such as this if they wish to understand the glory of this Qur'ān.

"The Qur'ān is the Divine Mystery within the divine mystery. It is the Essence of Grace within the essence of grace. The Qur'ān is His Grace within grace, His Wisdom within wisdom, the Soul within the soul, the Heart within the heart. The Qur'ān is the Light within the light of the eyes, the Ear within the ear, the Nose within the nose, the Tongue within the tongue, and the *'Ilm* within the *'ilm*.

"Your community needs wisdom, the wisdom of *'ilm*, to understand this wealth that exists as the *Sūrah* within the *sūrah*, the Chapter within the chapter of the Qur'ān. Say this and make your community understand: as long as My protection remains with someone, nothing can destroy him.

"If anyone in your community leaves My protection and chooses the outer *jihād*, if one man chooses to overpower or kill another, he will destroy his own brethren and his own brethren will destroy him. O Muhammad! I have revealed this to you," Allāh said, as He continued to describe these things to Muhammad ﷺ.

"I sent you to Medina and made those hidden and buried in satan leave their hiding places and be uplifted. I made them emerge from their hiding places and I made them follow you, did I not? Your *as-hāb* lived in darkness before, lying prostrate in delusion, hidden in satan. Do you not understand the previous state of the *as-hāb* who follow you now? What was their previous state? They are your warriors now, but who were they then? What did they do before and what are they doing now?

"You brought them out of hiding and darkness through the words of Allāh, did you not? As soon as they emerged from darkness, they began to follow you, did they not? And then they followed your Rabb, did they not?

"Are they your enemies now? No, they are not your enemies now. They have come to a state in which they can dedicate themselves to you and to Allāh. They have come to a state in which they can forget themselves, have they not?

"What was their state before? They were like these people who are confronting you now. Many of the children of Adam are buried in darkness just as your companions were buried in darkness. These are Adam's children, buried and hidden in satan, caught by illusion and the desires arising from the self. Is there any benefit in destroying these people?

"Abū Bakr, 'Umar ibnul-Khattāb, 'Uthmān, Sulaiman, and Hamzah were similarly buried in darkness before. See how they have come up. Acting in this way is the correct way: if you lift them up out of the darkness that conceals them, showing them how to accept the truth, strengthen their *īmān*, and understand Allāh, they will change and leave their hiding places.

"*That* is Islām. It is not destruction, not slaughtering, not killing. Those things are not Islām. Explain this to your community."

Allāh's commandments and laws descended in this manner. Allāh could have killed them all, could He not? He did not kill them. Instead, He brought them forth from darkness and now they have come to this good state.

Allāh's commandments and justice are the weapons of Islām. *That* is the *jihād* of Islām. *That* is *jihād*.

"O Muhammad, when your community wages this *jihād*, they will uplift those who are buried in illusion, those who are buried and hidden in satan, those who are destroyed in *kufr*—that which obscures truth—and those

who have been ruined and immersed in darkness. This is *jihād*. My words, actions, conduct, and virtues are *jihād*. Reveal this to your *ummah*, your community. For *jihād*, this is the first thing you must do." That is what Allāh sent down to the Rasūl ﷺ.

The companions spoke to the Rasūl ﷺ as they did because some of them were weak, because some of them did not possess his state of faith. They spoke as they did because they were focused on war, because the state of patience was not strong within them, because they did not have trust in Allāh. They spoke like that because they could not say *in shā'Allāh*[5] and *mā shā'Allāh*,[6] because they could not render praise to God.

In that time of weakness, they said to the Rasūl ﷺ, "We are human beings and they are human beings. We have courage and they have courage. We are like them. We must be unjust towards those who are unjust to us!" This is the state that arose in their hearts when the Rasūl ﷺ advised them to be patient.

When Allāh's permission did come, the Rasūl ﷺ told them what Allāh had said. "Allāh has said, 'Yes. You may tell your companions to go to war.' " Yet, even as they went, Allāh set rules in place, so many rules:

> **You may fight only with those who have taken your belongings; you may not fight with those who have not taken your belongings.**
>
> **You may retrieve only your own belongings; you may not take anything that belongs to those who took your belongings.**
>
> **You may not touch their women. You may not destroy their farms. You may not kill their cattle and goats. You may not cut down their trees or touch their fields.**

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5 *in shā'Allāh* if God wills

6 *mā shā'Allāh* as God wills

You may fight only with those who took your possessions and who confront you. You may not fight with anyone who does not hold a sword in his hand. You may fight only with someone who comes at you with a sword, intending to cut you.

You may not destroy their houses. You may not harm babies or children. You may not harm pregnant women. You may do nothing to those who are running away from you in fear.

You may fight only with someone who directly confronts you in battle. If someone falls in battle and cannot defend himself, you may not cut him or do anything to him.

You may not make war for the sake of your pride, for the sake of the "I," or for the sake of saying, "I am a warrior."

Allāh gave them many rules, saying, "All right, enter this state, and then retrieve your belongings."

The outer *jihād* could only be waged under these conditions. Permission for *jihād* was granted to the companions only because their strength was not in the correct state. That is how the Battle of Badr was fought. We must think of this state and then determine what *jihād* is.

If we had understood the *ahādīth* and the Qur'ān correctly, Islām would be the water of *rahmah* for the entire world. It would wash away all the dirt, dispel danger, and bring peace to all hearts. Īmān-Islām would be the heartbeat of life. Islām would be the heartbeat of all the children of Adam ﷺ and all creations. *That* is Islām.

It is not Islām when they shout, "*Jihād, jihād*!" with no understanding. We must understand the meaning of *jihād* from the Qur'ān. Does *jihād* mean killing human beings or does *jihād* mean uplifting human beings who lie buried in darkness? Islām means to uplift and free someone who is cut off from Allāh, someone who lies in an evil state, buried in sin, hell, and satan. That is the *jihād* of Islām. It is not for killing or for conquering other countries.

Truth is the country of Īmān-Islām. Righteousness is the child to which a Muslim seeks to give birth. To plant the seed of Allāh's truth and to do what is right is Islām. To raise the child of righteousness is Islām. Then that child will take care of us later.

If we raise a righteous child, that child will watch over his mother and father as time goes on. That child will be able to take care of us to an increasingly greater extent. If he lives in truth, he will bring us only righteousness. That will be our child and that child will help us in the *awwal*, the *dunyā*, and the *ākhirah*, the world in which creation first began, this world of form, and the kingdom of God. That child will be our support, a child who will help us later.

A child of evil will destroy his parents. That child will destroy their lives both in life and in death. To make the child of evil vanish and to nurture the child of righteousness is Islām. To make the child of evil within ourselves vanish, and to raise the good and righteous child of truth is Islām. *That* is Islām. We must think of this.

Certain battles occurred in this way. Many people died during the Battle of Badr. It was after this that the *salawāt* [7] took hold in Islām. It was after this that the *salawāt* and the *salām* [8] began to resonate. Those were Allāh's words.

We say, "*Allāhu akbar*! God is greater!" To say God is greater after slaughtering another human being is not Islām.

Say instead, "*Allāhu akbar*!" after you guide someone to the good path. To guide someone to the straight path, saying, "God is greater" in praise of God is Īmān-Islām. That is *jihād*. To kill within yourself that which is hostile to God and then to uplift another saying, "God is greater," is Īmān-Islām.

To say, "God is greater," to seize an enemy, do exactly what he does, and slaughter him is not Islām.

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7 *salawāt* the recitation of peace and blessings upon the Rasūl ﷺ

8 *salām* the greeting of peace: "Peace be upon you."

We must think about this. We must dig deep into the *'Ilm* within the *'ilm* of the traditions of the Prophet ﷺ and the Qur'ān. We must dig in order to understand. To study the surface is not understanding. We must dig deep to see what is actually there. What must we do after that? We must never propagate Islām with the sword. We must spread Islām with *īmān* and the *kalimah*. That is how it must spread. Do you understand? That is what must conquer the country.

First the grace, the love, and the truth of Islām must capture the heart. The heart must be conquered first. If that truth captivates you, it will captivate your child. Then it will captivate your spouse. Then it will captivate your neighbor, and then it will captivate his neighbor and his neighbor. After that, it will captivate the king. Then the entire country will be won. After that, the neighboring country will be won, and their neighbors.

Īmān is Islām.

This is what goes forth to conquer. Only love and Allāh's qualities can conquer a country, not the sword. The sword will conquer no one. It is *īmān* that has to captivate a country. The goodness we display, the good qualities we display, the truth we display, the good thoughts we display, the empathy, and Allāh's qualities will cause everything to submit. This is the way Islām captivates a country. This is how it captivates the country, the people, the animals, everything.

This is the conquest belonging to Islām, not the sword. They shout "*Jihād, jihād*!" with no understanding. That is not *jihād*. *Jihād* is not like that. We must think deeply about this.

at-tauhīd
the unity of God

To accept the truth as the truth; to accept the One who is the Indivisible Power; to cut down the enemies inside one's own body with wisdom, *īmān*, Allāh's qualities, love, peace, and justice is the *tauhīd* of the *kalimah*.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of God,
the Most Compassionate, the Most Merciful

October 2, 1982

TAUHĪD[1]

Bismillāhir-Rahmānir-Rahīm. In the name of God, Most Compassionate, Most Merciful. *As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu kulluhu.* Peace and the mercy of God and all His blessings be upon you.

Brothers and sisters, I was speaking of *jihād* in the previous chapter of this book and will continue to speak of it in this one so you can understand.

The commendation for bravery on the straight path to Allāh is there in *al-kalimatul-'ūlā*, the First Kalimah,[2] that describes *tauhīd* and tells us to accept the Indivisible Power that is Allāh. The words of that *kalimah* have been revealed to us as *tauhīd*. To accept with certitude through the *kalimah* the One who is the Indivisible Power is *tauhīd*. To truly reveal within ourselves the reality of the proof of accepting and establishing Allāhu, the One who is the Indivisible Power, is *tauhīd*. The Qur'ān and the *kalimah* reveal the proof of *tauhīd*. We must reflect upon this.

The One who is the Indivisible Power has been described as the Inimitable, the Unparalleled. He is neither

1 *tauhīd* the indivisible and absolute unity of God

2 First Kalimah *Lā ilāha illAllāhu Muhammadur-Rasūlullāh.* There is no deity other than the One God; Muhammad is the Messenger of God.

scribed as the Inimitable, the Unparalleled. He is neither high-ranking nor low-ranking. Nothing is equal or comparable to Him. He is not similar to anything else, yet He has no differences. The One who is the Indivisible Power is the Creator, the Protector, the Sustainer, the One who calls us back at the end and brings us to account through the questioning. That is how He has been described. The Qur'ān, the traditions of the Prophet ﷺ, and the *kalimah* all explain that Allāh is the One who is the Indivisible Power.

We the people, the children of Adam ﷺ, the family of humankind, accept this. We accept this fully and entirely, performing the *sajdah*[3] and the *rukū'*[4] as the clear evidence of our *kalimah*, the clear evidence of Īmān-Islām. We need to understand that. This is the reason we accept the One who is the Indivisible Power.

Tauhīd is the visible evidence of the One who is the Indivisible Power. When our hearts fully accept and reach this completion, *that* is Īmān-Islām.

Brothers and sisters, we must understand this. The entire Qur'ān explains the One who is the Indivisible Power. The Qur'ān and the traditions of the Prophet ﷺ give explanations about Him and His representatives. They truly reveal the reality of the explanation, the proof, that we are Adam's children, the slaves of Allāh, the Lord and Cherisher of the Universes. They reveal with certainty that He is the Creator, the Sustainer, the Protector, the Preserver. We must understand this through all seven levels of wisdom.

Allāh has no enemies. No one who opposes the Indivisible Power that is Allāh can ever overcome Him. Allāh cannot be elevated by praise or lowered by criticism. He does not have these things nor does He accept these things.

We need to understand that when through *tauhīd*, we

3 *sajdah* the prostration in prayer

4 *rukū'* the bow in prayer

correctly affirm and accept the truth as the truth, and the reality of His being the One who is the Indivisible Power, He accepts us. We must understand this.

Brothers and sisters, we are the children of Adam ﷺ. We must reflect upon this in each of our hearts. When God was creating and forming Adam ﷺ from a handful of earth, the commander of the *jinns* changed and became satan. Jealousy, vengeance, and pride developed within him, did it not? With those evil qualities, the commander of the *jinns* gathered his followers, told them what God had said, and took them to spy on Adam ﷺ, watching as he was being formed of earth, watching as Allāh placed the *amānah*, the Treasure given in trust, the Light known as Nūr-Muhammad, onto the forehead of that earth.

Through his pride, satan spoke his envious words, his twisted, hypocritical words that opposed Allāh, expressing his vengeance, his envy, and the jealousy he felt about Allāh. He said many things: "O Adam, God created you of earth but He created me of fire. Allāh said He gave you great exaltedness, however, I will help you only if you bow down behind me. I will harm you and create many troubles for you if you stand in front of me!"

He spoke these words in a state of pride, staring with menace at Adam ﷺ, looking at him with a fixed gaze filled with vengeance, jealousy, and envy. "God created you of earth but He created me of fire. I am superior to you!" he said.

Adam ﷺ simply gazed at him when satan first spoke those envious words. When Adam ﷺ gazed at him and satan saw the words of Light written on Adam's forehead, he became even more fearful, envious, and jealous.

Satan said, "You are made of earth. Why are you staring at me with such menace? You are trying to intimidate me. If you subordinate yourself to me, I will help you until the very end. However, if you even think of rising above me, I will cause trouble for you! I am the commander of the *jinns*

in the heavenly world!"

Satan then cleared his throat and spat upon Adam ﷺ. The spittle that fell upon him became the navel. As soon as the spittle fell upon Adam ﷺ, satan's pride, his qualities, his envy, his deceitfulness all commingled with Adam's body. It was like a drop of poison commingling with the body of a human being. That single drop of spittle began to spread throughout his body as poisonous qualities. Satan's perverse qualities all came to him.

Allāh immediately commanded Gabriel ﷺ, "Go! Pinch out the earth upon which satan spat and subjected Adam to evil. Pinch out and throw away the place where he made the purity subject to envy, evil, and hell. Clear it away!"

Gabriel ﷺ pinched out that spot and threw it away. That spot is the navel, where the umbilical cord is attached. Satan's spittle had become poisonous. It was pinched out and thrown away at that time.

When Adam ﷺ came to life, the spittle too came to life, and the flesh from which the spittle was pinched out and thrown aside became the dog.

That is the reason there is a great connection between the dog and satan. That one letter pinched out from the body of Adam ﷺ exists on the top of the dog's head, and even though the dog has gratitude because of that, the rest of its body exists as the portion belonging to hell. That letter on the top of its head shines as the dog's gratitude and intelligence. The rest of the dog's body is unclean and nurtured by evil energies. That is how the dog and satan are connected.

There are dogs outside and there is also a dog of desire that exists within us. Inside, there is a dog of pride, desire, and jealousy. The dog exists in two ways. Outside, it takes the form of a dog. Inside man, it is a dog as well, a dog of desire. All those dog-like qualities exist as veils of the mind, the darkness of the mind. After Allāh created Adam ﷺ, satan caused even more harm to him, until finally Adam ﷺ

was hurled down onto the earth. This is a great matter. I am telling you and showing you only a little of it for the sake of understanding *jihād*.

Through the *kalimah*, we in Īmān-Islām must fully accept the absolute purity of the One who is the Indivisible Power. The meaning of this is: "Children of Adam ﷺ, accept that absolute purity." When we accept Allāh as that absolute purity, the *tauhīd* of the *kalimah* reveals the proof of *tauhīd* in the One who is the Indivisible Power. With the First Kalimah we accept the One who is the Indivisible Power with all the wisdom, the heart, and the determined strength inherent within us. That is what we first have to accept. We must reflect upon this.

The meaning is very deep, the wisdom is deep, the *īmān* is deep. *Tauhīd* is the wisdom that understands and accepts the absolute purity and the truth within the heart. To understand and to accept the One who is the Indivisible Power, to understand truth as it exists, to accept Him without the slightest doubt is *tauhīd*. Let us think about this.

For those who accept that state, the enemy exists within their own bodies: the enemy is the very evil that caused Adam ﷺ to be cast out of heaven into the *dunyā*, the world. To cut away that evil with the truth, to cut away those evil qualities with the good qualities, the beauty, the wisdom, and the determined strength of the One who is the Indivisible Power is *jihād*. *That* is *jihād*. That battle is the first battle in *jihād*.

Our *jihād* is to battle the inner enemy to Allāhu, to Allāh's truth, to the truth of the One who is the Indivisible Power, and to fight against the form of jealousy and envy capable of destroying that truth. Our *jihād* is to wage war against the form of jealousy, the evil actions of hell, and satan's qualities that waste our lives and invite us to the path of hell. Our *jihād* is to battle those evil qualities, desires, and jealousies. Our inner *jihād* is the greater *jihād*.

Allāh sent down the *kalimah* to tell us to do this. Allāh,

the One who is the Indivisible Power, said, "Do this. Cut down your enemy. Satan is your foe. He is your enemy, the antagonist to the truth of the One who is the Indivisible Power. He was the enemy that was discarded and thrown out of My truth. The qualities that destroy the connection between you and Me are satan. They are raging fires, the fires of hell. This is hell itself. This is *huway*, the river that runs through the chasm of fire. Satan has the seven qualities of the seven hells—his qualities are the seven hells. Annihilate those qualities and those hells with the qualities of the One who is the Indivisible Power, destroy those evil qualities with God's truth." *That* is the meaning of *jihād*.

The children of Adam ﷺ do not engage in outer *jihād*. They battle against the enemies within themselves who do not accept Allāh, the enemies within themselves who do not bow down to the One who is the Indivisible Power, the enemies who do not bow in prostration to Him.

To wage the *jihād* against the enemies within the self is the most important preliminary meaning of Īmān-Islām. This is clearly explained in the *ahādīth* and the Qur'ān. We must attain this clarity through the seven levels of wisdom. This is Īmān-Islām. A few of the seventy-three groups understand the greater *jihād*. In this *jihād,* we use the qualities of Allāh to destroy and push aside the enemy within us that can cut away the connection between Allāh and ourselves. We reject and cut down the enemy within ourselves that invites us to hell.

Allāh is unity. Allāh sent 124,000 prophets to cut away this enmity, to show us the way, to show us how to wage war with this inner enemy, to show us how to cut it away, reject it, and reestablish the connection we had before. That is the reason He sent the prophets. He sent down 124,000 prophets, twenty-five of whom were specifically mentioned in the Qur'ān. Eight of those twenty-five prophets were especially selected to wage war against this enmity, to cut

down and reject the enemy of man.

Jihād means to root out and reject the four hundred trillion ten thousand *spiritual* enemies of *insān*. *Jihād* means to cut away mantras, magic, mesmerism, evil qualities, envy, jealousy, treachery, deceit, demons, ghosts, desires, the mind, the veils, jealousy, intoxicants, lust, theft, murder, falsehood, lechery, hatred, miserliness, greed, fanaticism, malice, arrogance, karma, maya, hypocrisy, keeping one thing inside and another outside, vengeance, and similar qualities.

Those who cut away and discard these qualities will become *mu'minūn*, or believers, in Īmān-Islām. After these evil qualities are cut away and pulled out by the roots, the war is over. Then the absolutely pure *mu'minūn*, those who establish a direct connection to Allāh and the Rasūl ﷺ with certitude, will perform the *sajdah*, the prostration.

They will understand the family connection that exists between God and all the children of Adam ﷺ, the same connection that existed between God and Adam ﷺ earlier, when Adam ﷺ was being created in heaven. They will understand, the connection between Allāh and themselves will be reestablished, and the *jihād* will be over. That is the greater *jihād*.

To accept the truth as the truth; to accept the One who is the Indivisible Power; to cut down the enemies inside one's own body with wisdom, *īmān*, Allāh's qualities, love, peace, and justice is the *tauhīd* of the *kalimah*. Our enemies are the evil qualities.

The one group that does this is Īmān-Islām. It will be clearly evident when the understanding comes. This is the group that cuts away the enemies within themselves.

There may also be a group, a family, that engages in *jihād* with the children of Adam ﷺ, with humankind, with other lives. However, Allāh does not think of killing other beings or dividing the children of Adam ﷺ into enemies. There is no benefit for one human being to cut down another

human being, for one human being to kill another human being. That is not *jihād*. Praising Allāh and slaughtering other human beings is not the meaning of *jihād*.

If Allāh should be praised so a fellow living being can be destroyed, why did He send down so many prophets? *Jihād* means to cut down the enmities and foes inside oneself. God sent down the *rusul*, the messengers, as wisdom, to cut away the enmities, the satan, and the evil qualities within the self. *Rasūl*, or messenger, refers to wisdom. He sent down the wise to show us the way to cut away these evils within ourselves. This is what we must understand. Thus, the children of Adam ﷺ and the community of humankind have no outer enemy.

However, we should also show others how to cut away the evil qualities within themselves and take them to the straight path. We must speak to them of the state of the *bahrul-'ilm*, the ocean of divine knowledge. We must speak to them of *'ilm*, wisdom, Allāh's good qualities, and how to cut away the hostility from within themselves and from within others through good intentions. We must show them how their own inner hostility, their own inner enemy, their own inner foe, can destroy them. We must teach them about the *jihād* that can fight against those things. We must speak to them of wisdom, strength, good qualities, and intentions, and show them the wisdom and the strength that can destroy the hostility within themselves.

To establish that state, we must tell them: "Understand that Allāh is the One who is the Indivisible Power. You yourselves must destroy your own inner enemy." This is what you must show them. You must show them right and wrong, good and evil, Allāh, truth and falsehood, and how to cut down their inner enemy with those good qualities. The correct way is to wage *jihād* against the enemies within.

That is why Allāh sent down each of the twenty-five prophets to demonstrate this. "There is only One Allāh, One God, One Lord and Cherisher of All the Universes, One

Creator, One Most Compassionate, One Most Merciful, One Most Generous, One Rabb, One Rahmān, One Rahīm, One Karīm. The Rahmān, the Most Compassionate, is the Sustainer. We praise God, saying, *al-hamdu lillāh*, all praise belongs to Allāh. He did not create the lives so they could be slaughtered and chopped into pieces.

Allāh has told us to cut away the evils that intermingled with the creations He created—the evils that came to them through the actions of *iblīs*, the satan, the *jinn,* who refused to bow down to God behind Adam ﷺ, through *mal'ūn*, he who leads astray. *That* is *jihād*.

Although there is a group that does wage the inner *jihād*, there is another group that wages the outer *jihād* against its own brothers and sisters. In the world, there are two groups waging *jihād*. Allāh will accept only the *jihād* in which you praise Him and wage *jihād* against your own inner enemies. We must increase our understanding of the indivisible Power of Allāh through *īmān* in the *kalimah*, in His words, in His actions, and in wisdom.

This is the truth. For some, these are the words of Allāh, related by our great Prophet, the Rasūl ﷺ. We will understand these words to the extent that we value them. When the *'ilm* capable of fathoming this, when the wisdom, strength, and clarity come to us, we will know. When those qualities come to us, we will know, and clarity regarding our brothers and sisters will come to us. When those qualities come to us, we will be unable to kill any living being.

When a mother drives out the bad qualities of a child, the child becomes a good child. Is he a bad child then? No. When the child goes out to play and brings home all the things that have accumulated in the village, the child goes wrong through those qualities. Yet, he is not a bad child because of them.

A mother's lot is to remove the bad qualities within her child and to throw away the dirty things he brings home in his hands. A mother's duty is to remove those qualities

and throw them away, to correct his qualities, to teach him good qualities, to uplift him, and give him love, is it not? Does she slaughter her child if he acts with bad qualities? No. Does she kill him? No. She does not, does she?

Similarly, Allāh will never make it acceptable to kill the creations He created. It is not appropriate to slaughter anyone. Every child is His child. Because they are the children of the Lord who created them, it is not acceptable to Him when His children are slaughtered.

It is acceptable to Allāh only when a child's bad qualities and actions are dispelled and he is turned into a good child. Allāh is our Mother and Father. It is His will and His happiness when a child's bad behavior is dispelled and the child is turned into a good child. A mother and God are the same: they do not kill. They do not kill their bad children.

It is not about cutting down and killing a fellow human being and then praising God.

It is a mother's wish to dispel the bad behavior and mischief in her child—her goal is to make him a good child. This is the duty that must be done and this is what Allāh does. Thus, those who have wisdom must understand this. When a child behaves badly, it is the qualities within the child that are bad. That is what must be dispelled. He must be shown good wisdom, love, and compassion, and be transformed into a good child. That is an undeniable truth. It is not truth to slaughter him. That is not good.

The reason Allāh sent down the twenty-five prophets as His representatives and messengers was to make us good children, to dispel evil, and to root out the evil qualities. *My love you*,[5] my grandchildren. My brothers, and sisters, we must understand this.

Thus, *jihād* means to cut away evil qualities. Īmān-Islām means to embrace those who have been born with you,

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5 *My love you* These are Bawa Muhaiyaddeen's own uniquely phrased English words. He taught us that love should have no "I," no self, no separation.

to hold them inside your love, to use wisdom to cut away the evil within yourself, and to join together in unity and in a state of love as one family, one brotherhood. This clarity is required for correct wisdom and *īmān*.

Cut off intoxicants, lust, theft, murder, and falsehood, and attain unity. *Ganja*, opium, marijuana, drugs, LSD, alcoholic beverages, toddy, whiskey, beer, brandy, and gin are in satan's section and they give rise to evil qualities. When the state of discarding those things emerges within someone and he learns good things, good qualities, and good wisdom, he will become a prince of God. Family unity and love will come to that child of one Mother. The evil will leave him.

If he cuts away and rejects the mischief and the qualities of the evil games he plays that separate him from Allāh, the One who is the Indivisible Power, the Rabb who is his Creator and Protector, will transform him into a good child.

Then there will be unity—mothers, brothers, and sisters all demonstrating love, becoming one, displaying love and unity as one family, as children of the same lineage who worship one Rabb, one Lord. We must understand the state of living as one family with One God, worshiping only Allāh, doing *tasbīh* to Him, praying to Him, doing the five daily prayers to Him. We must understand the state of doing this together, living together in peace, eating together, living in the world, and uniting again to become one in heaven, in the kingdom of God.

It is not to divide and kill.

When the evil in a child is dispelled, he is a good child. When he understands the truth, he is a good child who accepts God. If he does not understand the truth, understanding only evil and playing with it, he is a bad child. Yet we cannot slaughter him for this. To dispel the evil actions within him without harming him is Īmān-Islām.

Using love, compassion, patience, tolerance, peace,

trust in Allāh, and the unity of Allāh's qualities and actions, we must wage the *jihād* against the aspects of the qualities that are ignorant and lacking in wisdom. We must root out those evil qualities with wisdom, but the weeding must be done with love. Show him love.

Yet, as you pull out each evil quality from within him, it will hurt. He will have doubts. There will be difficulties and there will be suffering because of it. When these qualities are being rooted out, there will be pain. External wounds can be treated with medicine. The child who is being corrected with wisdom will cry and shout and weep and try to stop us, fight with us, and bite us. He will wail, he will feel pain, he will shout, he will try to stop us, he will swear at us, and say, "I see what you are doing. I will kill you!" He will say all sorts of things. We must patiently root out and remove each evil quality, and embrace that child with love. We must embrace him. It is only the things inside him that are the enemy.

The child is not the enemy. The children of Adam ﷺ are not the enemies. They are not God's enemies. The qualities within them are the enemies. It is most important that we cut those qualities out by the roots using love, wisdom, compassion, patience, tolerance, peacefulness, God's qualities, and His duty.

That is *jihād* as waged by the Rasūl ﷺ. We must reflect upon this state. It is *jihād* only after we understand this state. Until we understand, we will wage the *jihād* against humanity. Yet we cannot call it *jihād* when we wage *jihād* against other lives. There are two sides: those doing it one way and those doing it the other way.

However, he who wages the outer *jihād* will be questioned and brought to account at Qiyāmah, the Day of Resurrection. Allāh can accept the inner *jihād* and not require answers about it to His direct questions tomorrow in Qiyāmah, in the grave, in death, or in life. There will be no need to answer questions. In the outer *jihād*, the answers to

the questions Allāh may ask will have to be given. He will ask about the outer *jihād*. We must think of this.

The outer *jihād* will be fought for the sake of one's own property, land, possessions, children, wife, or wealth. Those things will be incorporated into a *jihād* that is waged for land. A part of the self will be incorporated into this *jihād*. A part will be combined with selfishness: grabbing land, grabbing a country, seizing the belongings of others, obtaining property, doing these things for the sake of children, house, livestock, or property. The outer *jihād* will be fought for one of those reasons. Those things will be incorporated into the outer *jihād* and that is the reason Allāh will question that *jihād*.

Those things will not be intermingled in Allāh's *jihād*. He is the One who is the Indivisible Power. The inner *jihād* will consist of *tauhīd*, *īmān*, the *kalimah*, surrender to Allāh, and cutting away the evils within the self. In that *jihād* one cuts away the state of self—he cuts away his own arrogance. Allāh will not question that. The questions will come when one's own possessions and the section of the world are incorporated into it. Thus, the outer *jihād* will be questioned.

When our great Prophet, the Rasūl ﷺ, and his companions were driven out of Mecca to Medina, the *munāfiqūn*, the hypocrites who pretended to follow him, used rumor to cause trouble, saying one thing in one place while saying another thing somewhere else. "Go to war!" they told the companions in one place. "Your possessions and your well-being are gone. Your house is gone. They are slaughtering your wife and children. They have slain your older brother. They have slain your younger brother. They have destroyed your possessions."

Going to one place to say those things, the hypocrites then returned from that place to say other things elsewhere. They created war out of rumor and generated a state in which both sides could be destroyed. Certain people spoke

with hypocrisy.

This was the situation in which some of the companions came to the Rasūl ﷺ for many months, saying, "O Rasūlullāh, O Messenger of Allāh, we cannot live without our honor! You are the Rasūl. You are Allāh's Light so you can accept it. You do not have these things. But we must live with honor in the world. We have retreated and retreated further and further as if in fear, but they have not stopped. They are continuing to attack us no matter where we go. Give us permission to fight with them just once." For so many months, the companions came to plead for this. Each one came to him, asking and asking and asking for permission to fight. However, the Rasūlullāh ﷺ did not accept their requests for *jihād*.

They came with unsteady minds, saying, "We were such warriors, and now we are cowards, timid people! This is the state in which we live." The *īmān* in their hearts was growing weak. While they were in that state, the Rasūlullāh ﷺ told them, "You can act only if Allāh permits. The permission has not come from Allāh. You cannot wage this *jihād*, you cannot fight this war."

Later, when Allāh's permission did come, He imposed so many rules:

> **You may not touch the women. You may not destroy crops. You may not harm farmers or children. You may not cut down trees. You may not kill their camels, cattle, or goats.**
>
> **You may harm no one who is not fighting. You may not destroy their towns. You may do none of those things. You may not destroy their wells or their water sources.**
>
> **You may act only against a man who confronts you with a sword, and who is ready to cut you down. You may harm no one who has fallen in battle, you must help him up. You may touch no one who does not carry a sword. You may touch no one who does not hold a weapon.**

You may act only against someone who directly confronts you. You may act only against those who have taken your belongings. You must not go any further than this.

So many rules like these were imposed upon them.

The Rasūl ﷺ explained, "If you cut down anyone in disobedience to these rules, if you fail to obey these rules, Allāh will question you about it tomorrow. You will be asked about it at Qiyāmah. Then you will have to reply to those questions." He taught them so many things.

"Therefore, if you have *tauhīd*, if you believe in the Indivisible Power that is Allāhu, if you believe in the *salām*, the *salawāt*, and love for Allāh, then that wisdom, strength, equality, and peace will give you everything you need and make you peaceful on the straight path. This cannot be accomplished by war. Those are not the weapons we should carry.

"Allāh, *sabūr*, *shukūr*, and *tawakkul*—patience, gratitude, trust in God—His love, compassion, forbearance, *'ilm*, good qualities, and good wisdom are the only weapons we should use, not knives, cutlasses, or swords. Īmān-Islām uses other weapons, not those."

This is what the Rasūl ﷺ explained and demonstrated to them. "These are the weapons we must carry. The same war is waged within every human being. This is the war we must wage. These are our weapons. This is the *jihād* that must be waged within every human being. Other than these, we have no weapons. These are Allāh's weapons, the weapons of *tauhīd*, the weapons of the One who is the Indivisible Power.

"Otherwise, would Allāh not be able to strike down any of us in an instant? If He were someone who would strike, would there be any need for us to cut down others with our swords? Would there be any need for us to fight with knives?

"How could we accept the One who is the Indivisible

Power through the *kalimah* if He struck us down? Can we reject what He does not reject? He is the Almighty Lord, the One who is the Indivisible Power that can create and destroy in the blink of an eye, is He not? Should we cut down others on His behalf? Should we reject them? That is not it. The battle concerns only what we must reject inside ourselves.

"This is what will be questioned: the evils within us, the evil qualities conferred by satan. *Jihād* is waged with God's qualities to dispel these evil qualities. This is our *jihād*. Swords, knives, and cutlasses are not. This is the work that God does. This is something that happens before we can think of it. Death and life—that is what He will do, not us.

"The lack of wisdom in man that is called ignorance degrades him and creates enmity within him. That enmity then moves to the outside. What exists in the heart has come to the face. If we cut away the enmity in our own hearts with Allāh's qualities, *īmān*, determination, love, and compassion, our faces will be clear and bright. Allāh's qualities, love, and compassion are His weapons. O my companions, my dear friends, my brothers, please think about these things a little."

This is the meaning, this is what Allāh's Rasūl ﷺ told 'Alī ﷺ and Abu Bakr as-Siddīq ﷺ over a period of time. He explained this to them and steadily showed them. "All right, proceed, but only under these conditions. You must remain in the state of Īmān-Islām. If you fail, then you yourselves will be the vengeful sinners who will have to answer God's questions. Our weapons are the weapons of Īmān-Islām. If you go with the attitude that you are fighting for your properties, your shares, your lands, and your houses, if you think, '*We* will do this!' and fail to observe this state, you will be questioned." This is what the Rasūl ﷺ told them.

My love you, my grandchildren. If we were to become aware of the state of the *īmān* of *tauhīd*, the state of Allāh, the One who is the Indivisible Power, and His qualities and

actions, and if we were then to describe our weapons of war, they would be Allāh's weapons. They would be Allāh's actions and conduct, the *salām*, the *salawāt*, good qualities, love, compassion, certitude, determination, forbearance, patience, gratitude, trust in God, and giving all praise to God. These are our only weapons. These are the weapons of Īmān-Islām.

We must think about this a little. There is nothing that cannot be controlled by love. Everything will submit to compassion, love, and patience. Everything will submit to them. These are the weapons from God's side that can dispel the state of ignorance and the lack of wisdom. Allāh's weapons are weapons of love. May we reflect upon this.

We must think: what is it that is *jihād*? We can see it in certain incidents that have been revealed to us about 'Alī ﷺ.

Once 'Alī ﷺ was in the midst of a battle and bound by Allāh's words to the rules of engagement. While they were fighting, his opponent's sword broke. 'Alī ﷺ stood over him, his own sword poised to run him through. His opponent had fallen to the ground, and 'Alī's sword was at his chest.

His opponent said, "If I had a sword, I would cut off your hands!" 'Alī's sword was at his chest. His opponent's sword had broken, and all that remained was the stub. 'Alī ﷺ withdrew his sword and stood in silence. His opponent said, "If I had a sword in my hands, I would cut your throat! I would cut off your arms and legs."

"All right then," said 'Alī ﷺ, offering the man his own sword.

The man took 'Alī's sword and stared at him. "What have you done? Am I not your enemy?"

"I only did what you told me to do. So cut."

"What is this? You put your own sword in my hand and you are telling me to cut you?"

'Alī ﷺ explained, "In God's state, there is no battle between you and me. You and I are brothers. There is no enmity between you and me. The battle is with ignorance.

The battle is between truth and falsehood. The battle is between wisdom and lack of wisdom. What are you and I? There is no enmity between us. Truth and falsehood must battle it out. You and I can just watch. The war is between those two: truth and falsehood, arrogance and wisdom.

"You said, 'If I had a sword in my hands, I would kill you.' That is your arrogance and that belongs to that side. I am not part of it, so I gave you my sword. Cut me. You are my brother. If I cut you, I would have to answer God's questions. Arrogance is not my concern. You are my brother. If I did that, Allāh would ask me, 'Why did you cut your brother?'"

"Oh! Is that how it is?"

"Yes. That is Islām. These are the words spoken by Allāh. These are the words of the One who is the Indivisible Power."

"This is really Islām?"

"Yes. This is Islām, Īmān-Islām. These are the words of the One who is the Indivisible Power."

The man immediately gave 'Alī's sword back to him, and grasped 'Alī's feet. "Please teach me the *kalimah*," he cried.

'Alī ﷺ then gave him the *kalimah*. This is proof. This is what he actually said and did.

In another battle, 'Alī's opponent had fallen to the ground. His foot was on the man's chest, his knife about to make contact with his throat, ready to cut. 'Alī ﷺ had the knife, and the man was otherwise powerless, so he hawked up a mass of phlegm and spit it at 'Alī ﷺ. He spit into 'Alī's face.

The moment the man spat at him, 'Alī ﷺ became angry and withdrew his foot and his knife.

The man on the ground said, "Why don't you cut me? I am your enemy. Why don't you cut me? Why are you standing there?"

'Alī ﷺ explained, "I am not your enemy. Other people

are fighting. The actual battle is between wisdom and ignorance, not you and me. The battle is not for me. Am I your enemy? You are my brother. I am not a sinner and I am not an enemy. You are my brother. Why did you spit into my face? As soon as you spit on me, I became angry.

"If I cut you in anger, I would have to appear as a vengeful person before God for doing so. I would be a murderer, a vengeful person. I would have to take both shares of the blame. The blame would fall onto my name and I would have to answer the questions that Allāh will ask me tomorrow. I could not act because I became angry at what you did. The 'I' came into me. You spit on me and the 'I' came to me. Thus, I could do nothing."

"So there is no fight between you and me?"

"No. The battle is between wisdom and ignorance. The battle is between truth and falsehood. What conflict is there between you and me? You spit on me, but I cannot fight you with anger. The battle is between wisdom and lack of wisdom. I do not know this state. You said, 'I will cut you,' but I do not know how to do that."

"Where is this coming from?"

"This is Islām, Īmān-Islām. There is no conflict between you and me. The conflict is between those things. What remains when ignorance leaves and wisdom arrives? Only Allāh's qualities. These are the rules imposed by Allāh."

The man instantly fell to the ground at 'Alī's feet and asked him to teach him the *kalimah*.

This is the battle. *Jihād* must exist in this state. If it is *jihād*, these are the rules. Not even an atom's worth of that which is known as "I" for "my house, my desert, my property, my wife, my child" can be there. If even an atom of the self is present, the *jihād* will be something else. It will be a political war—it will be political. It will not be fought for the sake of Allāh. It will be fought for the sake of land and property.

What is accomplished *fī sabīlillāh*,[6] will be one way. The world's *jihād* on the path to God[7] will be another. Some might wage it in one way, others might wage it in another way.

Allāh's *qalam*, His pen, the *tauhīd* of the *kalimah*, Allāh's *tauhīd*, and His qualities exist to cut away the conflict between brothers that results from the lack of wisdom that is ignorance.

Just as a mother drives out the bad qualities of her child, infusing good qualities into him and making him into a good child, Īmān-Islām drives out the evil qualities that exist in every human being and makes him a good child. This is the correct *jihād*. Only this is *jihād*. Regardless of the mistakes a child makes, he is still our child. Islām drives out his evil qualities, demonstrates good qualities and love, and saves him. That is what Islām is like. We must think about this. *My love you*, my children.

There are those who wage *jihād* this way and there are those who wage *jihād* the other way. There are two sides and two kinds of *jihād*. We must understand these things with wisdom. We must think from the viewpoint of *īmān* and understand the questions we will be asked. What answers will we give to Allāh's questions? We must reflect upon exactly what must be cut. There is nothing that the One who is the Indivisible Power cannot do.

Jihād is not about bloodshed. It is about cutting away the darkness known as ignorance, the darkness of arrogance, karma, and illusion. The good *jihād* is about cutting away the darkness of ignorance and bringing in light, *'ilm*, and wisdom. We must think of this. *My love you*. As we think of this, we must understand each meaning in Allāh's words, the words of the messengers, the deep meanings given by our great Prophet, the Rasūl ﷺ.

We must understand the words the Rasūl ﷺ spoke in

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6 *fī sabīlillāh* on the path to God

7 *jihād fī sabīlillāh* struggle on the path to God

public and also what he told those who had *'ilm*. We must understand what he told the inner circle of his companions who had clear wisdom, and what he told those without clarity. He presented so many kinds of proof in each meaning, according to each person's level of wisdom. When Allāh's words descended, the reply to each question was given according to the level of wisdom in the people at the time.

When we understand, we will see that there are deep meanings to *tauhīd*. The more deeply we understand the inner meanings of *īmān, tauhīd,* and the words of the Indivisible Power that is Allāh, the better it will be.

Those on both sides had many conflicts. Those conflicts too were called *jihād*. There are many kinds of *jihād*. We must think of this. *My love you*, my children. Allāh's *jihād* will always be on the good side. It is accomplished through the weapons that are Allāh's qualities. This war is waged with the weapons of His qualities: love, compassion, mercy, wisdom, and forbearance, in the state of patience and gratitude. This *jihād* is waged with Allāh's weapons.

No one can overcome them—they are invincible. They are incomprehensively dangerous weapons.[8] Swords and knives can never overcome them, they will break. We must think of this. Swords and knives will perish. One after the other, they will perish. Allāh's weapons will never perish, they are impossible to destroy. *My love you*. You must think of this. *My love you*.

Āmīn. Āmīn.

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu. Peace and the mercy of God and His blessings be upon you.

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8 incomprehensively dangerous weapons These weapons reflect the evildoer's own evil back to him with the totality of Allāh's power.

al-Muslim

the person who has declared his faith in God

To accept *īmān* is to accept unity. All who accept *īmān* accept that absolutely pure Light with open hearts. They live in Allāh's protection in this world and in His kingdom. Among them, there are no blacks, whites, yellows, social classes, ethnic groups, or religions. Regardless of who they are, all who have declared their *īmān* are Muslims. All who have accepted the good qualities, the truth, the faith, the worship, and Allāh are Muslims. We cannot see any divisions among them. What divisions can we see in a place without divisiveness? There is no divisiveness in Allāh or in truth.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of God,
the Most Compassionate, the Most Merciful

March 25, 1982

There Is No Divisiveness in Islam

Bawa Muhaiyaddeen

The outer section of the world consists of many visions and glitters. The kingdom of God is seen inside.

When an electric current touches someone, it first heats his blood and body fluids and burns his skin from within. Only afterward do we see that his skin is ashy and charred. The electric current works from the inside. God's grace goes inside, just like that. Truth goes inside, not outside.

Translator (*reporting what Bawa Muhaiyaddeen said before the recording began*)

What comes from the outside is satan. What works from the inside is God.

Bawa Muhaiyaddeen

Such is its power.

All praise belongs to Allāh. *A'ūdhu billāhi.* I seek refuge in God. All praise belongs to Allāh.

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu. Peace and the mercy of God and His blessings be upon you. O you who are the believers among the Muslims! Brothers and sisters, I give you my *salām*: *as-salāmu 'alaikum*. Peace be upon you.

In the world, the year 1402 has begun for us now. Islām is one community. Allāh, *subhānahu wa ta'ālā,* glory be to Him, He the Most High, gave Islām its exalted state through an-Nabī Muhammad al-Mustāfār-Rasūl ﷺ. He gave the proof through the explanation of the five and the six obligatory duties. He explained Islām to everything in the world and in the kingdom of God, and made it resonate through the angels, the prophets, the saints, and the Qutbs. Allāh sent down the Tiru Maray, the Divine Qur'ān, through Gabriel ﷺ as revelation.

However, Islām is not just something that is 1,402 years old. Islām is truth, Allāh's Light, His conduct, His qualities and actions, and His compassion. That is Islām. Islām has existed since the time of the creation of Adam ﷺ, proving that the children of Adam ﷺ were human beings. Islām existed when Adam ﷺ was being created. There are many names for Islām even in the Tamil language.

Muslims can be from any lineage. Before they became Muslims, their lineage may have been that of Creation-Worshipers, Fire-Worshipers, Christians, Muslims, or any of the many other religious divisions and sects.

However, Islām has only one point—that of unity, truth, and peace. It exists without color, complexion, divisiveness, separation, "I," or "you." There is one and only one point that is Islām. What is it? It is unity, truth, and peace. The proof of the state of peace is found in faith in Allāh, in certitude, in *īmān* that accepts Him, His peace, His unity, and His truth. This truth means accepting Him, having certitude in Him, having *īmān* in Him, and worshiping Him. This peace is Islām, the truth of Islām.

A Muslim can be from any lineage: he can be black or white, red or yellow, from China or Sinai, Africa or America, Europe or Australia, Asia or any other continent. He may be from the *awwal* or the *ākhirah*, the world in which creation first began or the kingdom of God.

Islām has one and only one explanation: Islām is unity,

peace, truth, believing the truth, having *īmān* in the truth that is Allāh, and worshiping Him. Islām is Allāh's three thousand gracious qualities, peace, compassion, truth, good behavior, good qualities, and good conduct. A Muslim can come from any religion and from any sector. To have good conduct, to act with enormous respect for Allāh, to be clean, to understand *halāl* and *harām*, to accept what is *halāl* and to act accordingly, and to reject all that is *harām*: *that* is what is called *īmān*.

This is why we say the *kalimah*. This is why we have faith. We accept Allāh alone. This is the truth. In the world and in the kingdom of God, this is what we accept. This is the meaning of that acceptance for a believer in Islām, for anyone who has accepted *īmān*. This is the meaning. It must be understood.

In Islām, there are no separations, no black or white or yellow. There are no separations, no divisions. Allāh rules the world with this truth, this *īmān*, this good conduct, this peace, and these good qualities. This is the kingdom that Allāh rules. This is the kingdom that is Allāh's wealth. To accept this is Islām. Color and complexion do not exist in this kingdom.

Here, it is *īmān* that rules the world, protects the world, and captivates the *qalb* of *insān*, the human heart. This is what makes *insān* grow. This is what brings him to life. This is what makes him accept Islām. The underlying cause of it all—for making him grow, for captivating his heart, for captivating his wisdom, for captivating the truth—is *īmān*. After he is captivated by the truth, this is what makes him worship Allāh. This is the unity.

There is no separation in Islām. The state of Islām is a place without separation. Wherever this state exists, wherever peace and unity exist, wherever the community unites at a funeral in the presence of the dead and joins together in sorrow and in difficulty, it is called Islām. Islām establishes the unity of worshiping Allāh in the world and

in the kingdom of God, existing as safety and security in the inner realm and in the outer realm. Embracing face to face, and giving the *salām*, saying, "*As-salāmu 'alaikum*. Peace be upon you," to each other in the *dunyā* and in the *ākhirah* is Islām. Those who can stand and act as one in this unity, this harmony, this peace, this truth, this prayer to God, and this worship are in Īmān-Islām.

Īmān is Islām. Wherever there is *īmān*, there is Islām. When Allāh is accepted with faith, when that truth and that faith are accepted, Allāh alone is the truth. He who uses that truth in the correct way, he who accepts and worships Allāh and prays to Him, is a Muslim.

We have been enjoined to say the *salām* to each other. We must look into each other's faces and embrace. For two people to embrace and become one is Islām. There will be no separation among those who say the *kalimah*, among those who have *īmān*, among those who have faith in Allāh, among those who worship Allāh. That is Islām—that unity is Islām.

All who accept the *kalimah* are called Muslims no matter where they live or whether they come from the East, the West, the North, or the South. They are all siblings in Islām; they are the *mu'minūn,* the community of believers.

We must open our hearts and look inside. To do *tasbīh*, recitations that glorify Allāh, and to accept the truth, we must bring our hearts to the straight path without wavering, without jealousy, without deceit or treachery, and without divisiveness. To bring this about in the correct way with unity, compassion, love, tolerance, and peace is Islām. *That* is Islām.

The *jihād* in which we dispel the qualities of hostility from within ourselves is the greater *jihād*. We must separate from ourselves the divisive qualities of satan that oppose us: the use of foul language, vengeance, anger, arrogance, haste, jealousy, deceit, the separation between the "I" and the "you." The war is to fight against these satanic qualities

with wisdom and *'ilm*.

Each of us must fight within ourselves and set apart those qualities from ourselves in the same way they are set apart from Allāh. We must wage war within ourselves using wisdom and *'ilm*, separating those evil qualities from unity, from our brothers and sisters, and from peace. The state of prayer and *īmān* comes into being after we finish fighting the war within ourselves, after we find peace within ourselves and worship our Lord. May we reflect upon this. This is what the Rasūlullāh ﷺ brought us as the ultimate finality. Since then, 1,402 years have gone by. May we who are Muslims think of this.

Wherever we go, our faces, our hearts, and our prayers must exist in a state of unity. To embrace each other bosom to bosom is the beautiful paradigm of Islām. That is what the Rasūlullāh ﷺ brought. May we think of this. If we look at each other with this thought, saying the *salām* and the *salawāt*, asking God to bless the prophets and humankind, and embracing each other, we can live as believers. May we reflect upon this.

Some say that the people who lived prior to 1,400 years ago should be called *kāfir*[1] because that was before the declaration of *īmān* existed. That is a word the world uses. Accordingly, you call everyone who declared his *īmān* after that time a Muslim. You call him a Muslim after he declares his *īmān* with faith and certitude, after he accepts the absolutely pure truth with a heart of light, after he accepts Allāh and worships Him. You call him a Muslim after he does these things.

However, just as he becomes a Muslim the instant he makes the declaration of faith, he becomes a Muslim the instant love, compassion, good qualities, patience, tolerance, and peace come into being within him, and he acts with Allāh's gracious qualities.

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1 *kāfir* a person from whom the truth is hidden; a derogatory word used to mean "unbeliever"

His faith comes into being within him when his actions and behavior demonstrate Allāh's gracious qualities, when he takes the riches of *īmān* into his heart, when he embraces others in a state of love, when those qualities embrace him, when that love embraces him, when the truth enters into him, when *īmān* captivates and absorbs his heart.

He becomes a Muslim the moment the peace of that truth comes into being within him and he accepts and worships Allāh. This must be established. As soon as this is established through his qualities and actions, the flag of Islām will again be raised, will it not?

"*Kāfir*," the name you called him before, will be replaced. When the good qualities, the serenity, the tranquility, and the qualities of patience bring him peace, the *rahmah* of the wealth of *īmān* will captivate him in this way

Īmān and those good qualities must captivate the world. Compassion must captivate the world and the hearts of the people. This is the only thing that will guide them and rule them. Truth alone can rule them, nothing else. To develop those qualities and to act with those actions is Islām. *Īmān* must rule and captivate every heart. Faith, *īmān*, good qualities, and compassion itself must absorb the hearts of the people. As soon as they are absorbed, good wisdom, faith, certitude, and determination will come to them. In that state, they will embrace others to their bosoms and to their hearts without prejudice or favoritism. *That* is Islām. That is what rules. Only *īmān* can rule the world.

It is *īmān* that captivates an individual. The good qualities, the good thoughts, and the good love captivate him. After that, those qualities captivate his heart, open his *qalb*, and guide him. After that, they captivate his *īmān*. Once his faith is captivated, those good qualities will teach him to have certitude and enable him to understand the truth. They will enable the Treasure known as Allāh to captivate him, they will enable him to worship God. This is how those qualities will captivate an entire village.

First, they will captivate an individual, then the village, then the region, then the nation. They will captivate all the people and the children. That is how those qualities will captivate everyone. That is *īmān*.

For *īmān*, there is no outer war. The war is fought within the self against the evil qualities within the self. If we fight this inner war and win, *īmān* will captivate the world, and faith and Allāh's qualities and ideals will rule the world.

This is what rules the world and the kingdom of God. We who are Muslims must think about it. This is what the Rasūl ﷺ told us. He repeatedly told us what Allāh said: "Go even as far as China to learn *'ilm*," because we need *'ilm* and wisdom to comprehend the value of the Qur'ān. We need certitude to comprehend its great value. That is the meaning.

Like this, the good qualities of Islām are forbearance, patience, gratitude, trust in God, giving all praise to God, the three thousand gracious qualities, the ninety-nine beautiful qualities and actions of Allāh, His conduct, behavior, modesty, sincerity, respect for others, and fear of wrongdoing. The good qualities are Islām. Peace itself is Islām. Tolerance itself is Islām. Unity itself is Islām. Serenity itself is Islām. Tranquility itself is Islām.

To embrace and unite in sorrow and in suffering is Islām. When one person eats, the others also eat. When one person's hunger is also the others' hunger, when one person's suffering is also the others' suffering, when one person's happiness is also the others' happiness, *that* is Islām. To establish this state and to be aware of it in each heart is Islām.

It is not accomplished just by talk. The meaning of Islām is that it must be brought into action in each heart. That is unity. The meaning of Islām is not what we say when we gather together to talk about it, it is to see unity in our actions. *That* is the unity of Islām.

Islām does not exist in colors or complexions. Allāh

does not have these. To accept *īmān* is to accept unity. All who accept *īmān* accept the absolutely pure Light with open hearts. They live in Allāh's protection in the world and in His kingdom.

Among them there are no blacks, whites, yellows, social classes, ethnic groups, or religions. Regardless of what background they come from, all who have declared their *īmān* are Muslims. All who have accepted the good qualities, the truth, the faith, the worship, and Allāh are Muslims. We cannot see any divisions among them. What divisions can we see in a place without divisiveness? There is no divisiveness in Allāh or in truth.

May we think about this. May we think of how Islām means to bring peace, tranquility, and serenity, and the display of unity to each heart. After thinking about it, may each of us establish this state, prove it in each of our hearts, and endeavor to put it into action, living as believers in Dīnul-Islām.[2] May we find unity. May we reflect upon this. If we take action as we reflect, that will be the Islām that the Rasūlullāh ﷺ brought us. These are Allāh's commandments. This is what God sent down as proof to all the prophets. May we think of this.

Āmīn.

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu. Peace and the mercy of God and His blessings be upon you.

O you who are believers, may we think of Islām.

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu.

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2 Dīnul-Islām the path of absolute purity that is Islām

al-mu'min
the believer

When we convert the satanic qualities within us that misguide us and lead us away from the straight path, when we establish Allāh and His truth with certitude, our lives can become those of the *mu'minūn,* the believers. This is the true meaning of what the Rasūlullāh ﷺ said. This is how every human being can become a *mu'min.* This is the Rasūlullāh's explanation. This is the meaning. Satan does not live within us, satan's qualities live within us.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

In the name of God,
the Most Compassionate, the Most Merciful

April 1, 1982

The Believer

Before the religions existed, God Himself sent down each prophet with His commandments to teach in those places where the religions subsequently came into being. This is why the Qur'ān does not reject the religions.

Because God sent down the messengers and because they taught His teachings, He did not reject the religions that developed from those teachings. He did not reject His prophets, the teachings they taught, or the sections that developed from them. The Qur'ān too accepts them.

The five elements that exist in man have another origin, and because those elements were connected to other things, certain separations were displayed between them. The relationships to land, selfishness, bondage to one's own blood ties, and certain similar ignorant sections came about because those characteristics were inherent in the elements.

Before man's body was formed, when the elements were separate and individual, they displayed equality and each performed its own duties. However, when they were joined together in one form, when the body was made to take form out of the five elements, the divisions of "I, you," and "the other" came into being and began to display

their differences. That was when man's connection to differences began.

There is a *hadīth*, a tradition, about this situation in which the Rasūlullāh ﷺ said, "I have made satan a Muslim. Now I am a Muslim. I have become a Muslim because I made my *shaitān* a Muslim." The meaning of this statement refers to the qualities generated by the five elements, the four hundred trillion ten thousand qualities that oppose Allāh, the qualities that originate from the elements.

"I have transformed all of these qualities and made them accept *īmān* and Allāh. The qualities of the five elements have been transformed and I have corrected them so they can turn to Allāh's path. I have converted them." That is the meaning of what the Rasūlullāh ﷺ said. "I have converted all of the evil actions that came from the faculties of my body, all the evil, all of satan's qualities, and made them accept Allāh. I have made them accept *īmān*. I have converted satan, all the qualities that misguide, and made satan a Muslim."

An individual becomes a *mu'min*[1] as soon as those qualities attain that state, as soon as the qualities of satan that endeavor to ruin him are converted to accept *īmān* and God with certitude and determination. Then he can change and go from being a Muslim to a *mu'min*. That is Īmān-Islām. That is the explanation the Rasūlullāh ﷺ gave.

When we convert the satanic qualities within us that misguide us and lead us away from the straight path, when we establish Allāh and His truth with certitude, our lives become those of the *mu'minūn,* the believers. This is the true meaning of what the Rasūlullāh ﷺ said.

This is how every human being can become a *mu'min*. This is the Rasūlullāh's explanation. This is the meaning. Satan does not live within us, satan's qualities live within us. If we can convert them, we can become *mu'minūn*. This is the *īmān* in Islām.

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1 *mu'min* believer

This is the key factor in Islām. *Īmān* is the key to Islām—the key and the completion. We can display equality and peace only after we convert and transform the qualities that originated from the five elements that were gathered together and united. Then we can find peace. We must understand this.

If a person becomes a *mu'min*, there will be no divisions for him in Islām, no differences. He will see no divisions between the children of Adam ﷺ. There were no divisions in the commandments of God that were brought by the prophets. They came down directly from Allāh. There can be no separations in what God has commanded.

Islām is like the full moon shining through the clouds, displaying its light, dispelling the darkness.

al-firdaus
the paradise

Al-firdaus is the heaven that is built after the "I" is annihilated. It is built to give God a place. Let us build it for the sake of Allāh, to give Him a place in ourselves.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of God,
the Most Compassionate, the Most Merciful

December 3, 1985

The Perishable and the Imperishable

The five elements, earth, fire, water, air, and ether, are enemies to one another. God united those antagonistic substances through the *kalimah*: *Lā ilāha illAllāhu Muhammad-ur-Rasūlullāh.* People commonly ask one another, "What *haif* do you have?" Everything except Allāhu ta'ālā, the Almighty Knower of All Things, is *haif*. All the creations are *haif*, they are perishable.

The perishable and the Imperishable, who are they? Who has eternal *hayāh*? Who is devoid of death? Only Allāhu ta'ālā Nāyan. The meaning of *haif* is that except for God, everything else will change. Everything else is *haif*, created out of the union of the five elements. Earth, fire, water, air, and ether, the five essences that were united, are *haif.*

When those five were united, God said, "O Muhammad, without you I would not have created anything." It was only when these five said the *kalimah* that they became one being of wisdom.

Before that, each of the elements spoke with pride. "I! I! There is no one greater than I. There is no one greater than I."

Fire said, "There is no one greater than I. I can do

anything I wish. I am the greatest."

Water said, "I can do anything I wish."

Air said, "I can do anything I wish."

Ether, the illusion, said, "I can do anything I wish."

God broke their pride, destroyed their arrogance, and united them with the *kalimah*. To Earth, He said, "You are not just one color. There are many colors within you. You contain good and evil, and all that is filthy and discarded. Everyone steps on you. Everyone—the good as well as the evil—walks upon you."

To Water, He said, "O Water! You are confined and the dirt sits upon you. You are used for all kinds of things. Foul odors, worms, and insects come into you. How can you say you are great? Everything is washed with you. Therefore, how can you say you are great? You smell terrible, and they confine you. They confine you to certain places from which you cannot escape. You cannot go where you wish. It is only if there is a path, a way out, that you can follow it."

"Yes. I am indeed perishable," Water had to admit.

God said to Water, "Tell me, how can you be great? You think you are great but Air can move you, Earth can block your way. All kinds of things can affect you."

"I am indeed perishable," replied Water.

"Say the *kalimah*. Say the *kalimah* through the Light of Nūr-Muhammad," said God. Water then said the *kalimah*.

"So Fire, how can you say you are great? Air can snuff you out, and Water can control you. Your arrogance will be reduced. Only Allāh is not perishable. He has no beginning, no end, no destruction. He is the One who will exist forever. Now say the *kalimah*."

God called Fire, saying, "Fire! There is Water to control you, and there is Air to control you; there are huge mountains and enormous boulders to control you. Water! Everyone else looks into you and sees their face, but you have nothing in which to see your face. You cannot do as you wish. There are houses, trees, and huge mountains to

control you, so what can you do? Say the *kalimah*. Allāh is the One who is greater than you."

That is what Allāh said to Water and Fire.

"Ether! You are maya, illusion. You glitter everywhere we look. When a storm comes, you move away. When another storm comes, you move forward. Your glittering dims, and then you are concealed by the day. Your light does not shine anymore, none of your lights can be seen. Illusion! As soon as the light appears, as soon as the day dawns, you become dim," said Allāh, telling Ether to say the *kalimah*.

The elements were united through Nūr-Muhammad when they said the *kalimah*, bearing witness to Nūr-Muhammad of their *īmān*. Islām first appeared when Earth, Fire, Water, Air, and Ether affirmed their *īmān*.

That is the reason Allāh said, "O Muhammad, I created everything with you. I would not have created anything without you."

Therefore, everything is in Islām. If not for the *kalimah*, the five elements would not have united. They united only because they said the *kalimah*.

It was then that Islām first appeared. It was then that Islām first came into being. We cannot make any form unless those five can join in unity. Islām is unity, harmony, equality, peace, tranquility, and unfailing justice.

God created Adam ﷺ and all other things only after Islām appeared.

Adam's children are one—this is what is called unity. We have been forgetting what Islām is since the time Adam ﷺ was created. The children of Adam ﷺ have become divided. Twenty-one twins, forty-two children, were born to Adam ﷺ and Eve ﷺ and each one multiplied by tens of millions; they divided, began to speak many languages, and went their separate ways. Their languages developed from imitating birds, storks, and other creations.

In those days, the Arabs wrote in letters similar to Chinese, using characters that resembled birds and storks.

Some were abstract symbols, some looked like flowers, and so forth. Each language developed like that.

The union, the unity, came into existence when Islām came into existence. The Rasūl ﷺ came for the beginning and for the end. There are nine explanations through which to understand Muhammad, the Rasūl ﷺ: Anādi-Muhammad, Ādi-Muhammad, Awwal-Muhammad, Hayāt-Muhammad, Annam-Muhammad, Ahamad, Muhammad, Nūr-Muhammad, Allāh-Muhammad.[1] He can be described in so many more ways. That is only what was explained at that time.

Since then, the *kalimah* has always been Allāh's responsibility. The people were told: love your neighbors as yourselves; walk on the straight path to God with *īmān*, with certitude and determination. On the true path, good and evil are Allāh's responsibility. From the two sides, take what is wise. As you act, discard the *sharr*, the evil, and keep the *khair*, the good.

Trust in Allāh is absolute trust. Man's body, his world, the *dunyā*, is *sharr*. We must discard what must be discarded, the part that is *sharr*. We must keep and utilize the good. We must correct and reform ourselves on both sides.

The sun, the light, is on one side, while darkness, that which is hidden, is on the other. Regardless of what it is we observe, one side must be hidden in order for the other side to be illumined and understood. To see the *ākhirah*-side—the kingdom-of-God-side—we must turn away the *dunyā*-side—the world-side—in our hearts. If the *dunyā*-side is not turned away, we will not see the Light on the other side.

Without that Light, we will see neither the world nor the kingdom of God in the mirror of our hearts.

This is where we can differentiate between the world

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1 Anādi-Muhammad, Ādi-Muhammad, Awwal-Muhammad, Hayāt-Muhammad, Annam-Muhammad, Ahamad, Muhammad, Nūr-Muhammad, Allāh-Muhammad These are the names Allāh gave the Light of Nūr Muhammad in *'ālamul-arwāh*, the world of pure souls.

and the kingdom of God. The kingdom of God will be seen when the world-side is hidden. The world will be seen when the kingdom-of-God-side is hidden. Islām means to close off the connection to the world, to close off everything that must be closed off, and to open everything that must be opened. On one side, the seven *nafs*, the seven base desires which incite one towards evil, must be closed off. Our desires must be restrained.

When we stand before a mirror, we see ourselves. Thus, if our *īmān* and wisdom have been made clear when we look into the clarity of the mirror of *īmān*, wisdom, and determination, we will see ourselves standing in front of the world.

If we reject that clarity and want to see the world instead, the world will stand in front of us—if the mind wants to see the world, the world will stand in front of us. If we stand before that mirror with clear *īmān*, we will be in front of the world. If we want to see the world, the form of the world will be in front of us.

If we stand with *Pahut Arivu*[2] before wisdom and God's qualities, we will see Adam ﷺ there.

That is the reason Allāh has said, "Man will know things even the heavenly beings will not know." *Insān*, man, is the most exalted being—a *mu'min,* a believer. Allāh has said, "Man will know things that even the heavenly beings will not know. He will see what you do not see. I have given him ninety-six qualities. I have given thirty-six qualities to the *jinns*, the fairies, and the others. I have given man ninety-six qualities, sixty more than the other creations."

Ninety-six aspects of Allāh's hundred names are in man. Beyond them are four more: *insān*, Muhammad ﷺ, the wisdom that is the Nūr, and Allāh.

The word "Muhammad" is composed of two words,

2 *Pahut Arivu* Discerning Wisdom, the sixth level of human wisdom

muham[3] and *aham*.[4] The heart that contains the *zīnah*, the beauty, brings the Light to the face—the beauty exists there as Light. That Light is Nūr-Muhammad—Nūr-Muhammad, within which Allāh, That which does not speak, is made to speak and to give the explanation within the self when the resplendence of wisdom reaches completion.

It is when everything else is closed, when man stands in prayer with his hands folded close to his body, that the *alif* [ا] appears. When his own portion is closed and he stands only as the *alif,* that is Allāh.

When he stands as Allāh and resplends, when he stands as wisdom and resplends, that is Nūr-Muhammad—that is what resplends as Light. When Allāh stands as wisdom and resplends as Light, that resplendence is the Light of Nūr-Muhammad. When wisdom begins to resplend, it exists as the body, the form, of Adam ﷺ. It exists as Muhammad ﷺ: that is why he is called Ahamad ﷺ and Muhammad ﷺ. When the heart resplends, when the beauty of Muhammad ﷺ exists as Light, that is the explanation of Muhammad ﷺ.

With the addition of those four, man's ninety-six qualities become the *asmā'ul-husnā*, the hundred names of God. Except for the name, "Allāh," God gave all the other names to man as deeds. He kept "Allāh" with Himself. He kept only the form in which He limitlessly exists as Himself. He gave everything else to man.

That is why He has said, "O Muhammad, without you, I would not have created anything." He was Muhammad ﷺ then and he is Muhammad ﷺ now. Islām did not come merely 1,406 or 1,407 years ago, it came in *'ālamul-arwāh*, the world of pure souls.

Why? Was heaven not given to Adam ﷺ? Was heaven not given to the prophets who came prior to these 1,407 years? Was everyone created before then cast into hell? Was Adam ﷺ created in hell? Were all the people who came for

3 *muham* face

4 *aham* heart; inner being

those three or four yugas after Adam ﷺ given hell? God sent down each prophet, one after another. Did they all get hell?

When Adam ﷺ came, the people were Hindus. Did they get hell? Did those who came after him to bring clarity get hell? Did Noah ﷺ get hell? God gave each step for each time, lifting the people up to a higher awareness, level by level.

Islām existed then and all who attained clarity were Muslims and *mu'minūn*. All who attained clarity even then, all who attained the Light that is Muhammad ﷺ since the beginning have been in Islām. Islām existed then and Islām exists now. Islām has existed since the beginning, as has Muhammad ﷺ. Anyone in the state of Islām can be called a Muslim.

Those who existed then were given heaven. They reached *firdaus*, the eighth heaven. *Firdaus* is the heaven that is built after the "I" is annihilated. It is built to give God a place. Let us build it for the sake of Allāh, to give Him a place in ourselves.

None of it exists as it is described in the books. The books do not reveal what we learn there, beyond, when we penetrate what is within us and go inside. This must be revealed directly from Allāh Himself. The tongue that can reveal Him must bring it to us. We must bring our hearts to Him. That is where it must come from. It will never be revealed by someone who says, "I have learned. I have learned."

It can be accomplished only with surrender, surrender, surrender, handhold by handhold.

If you throw a crab into fire, what will it do? It will keep embracing the fire. It must embrace the fire in pain until it too becomes fire. It has to hold on to the fire until then. Therefore, when the world comes to oppose us, we must embrace and hold on to Allāh, not the world. When suffering comes to control and crush us, hold fast to Allāh. We

must hold on to Allāh like that. We can see that state only if we live in that state. This will always be true, regardless of who is experiencing it.

If a poor man's clothes are dirty, does that make him different from us? The color of our clothing could be different, but would the dirt be different? Dirt is just earth and it will be gone when it is washed away. Just because someone's clothing is dirty, can we say he is different? When a man wears clothes that become muddy from walking on the road, can we call him different? His clothing was purchased in the same store from which we bought ours. We cannot call him different. After his clothes are washed, they will be the same as ours. The washing is the work. We do not throw away our clothing merely because it needs to be washed.

Although God created all of us as one, there are many sections in Allāh's creation. There is evil within it, where the dirt has touched it. The matter is one of washing away the dirt. When people say, "This is different, that is different, that is this way, this is that way," it is just a business decision.

In Īmān-Islām, we must wash away everything opposite to Allāh. We must wash away what Allāh has discarded. The work is to wash it away. God has only that one thing. Islām discards no one. It rejects no one, nor does it say, "That is different, this is different, that is different, this is different; that color differs from this color which differs from that color."

Allāh created the world as a flower garden, a farm. He created it as *rahmah*, as mercy. He created all the flower gardens and all the varieties of colors in them. He created the fruits. He created all the varieties of sparkling lights in precious gemstones. He created them with many, many kinds of beauty. He created them with the Light and the beauty of truth. He created valuable things such as precious gemstones.

However, the most valuable treasure of all is Allāh. He

cannot be evaluated. He is beyond evaluation. His value can never be calculated.

When we look at gemstones we see they are valuable treasures. However, we have to wash the rough stones, cut them, examine them, and know the value that lies beyond the rough stone. This is how it must be done.

If Allāh had not created Adam ﷺ, there would be no people, would there? When Allāh created Adam ﷺ, He created *insān*. A person who does not exist in that exalted state is a monkey or an animal. That person may be an animal-like human or a human-like animal; another person may be a satan-like human or a human-like satan. A satan may become a man and a man may become a satan. A man may live like an animal and an animal may live like a man. Allāh may live within a man and a man may live within Allāh.

However, none of them can live without Allāh.

Allāh is within *insān*, and there is an *insān* within Allāh. *Insān* will not move without Allāh. He will conceal himself within Allāh and die there. *Insān* will keep Allāh within himself and Allāh will keep *insān* within Himself. Allāh will live within him.

Do what needs to be done. Wash what needs to be washed. What is required is washing away the dirt. There is absolutely nothing in the colors and the complexions. If the skin of a dog is peeled away, it looks like a young deer. If the skin of a pig is peeled away, it looks like a young sheep. If you look at each of them one by one, they seem like each other's young. If we look at a headless lamb, we will see this too. If we look at them, they are all the same color. The difference lies only in the skin.

What are the differences between men? Their qualities, actions, behavior, and *īmān* are the only differences. These must be correct. When these are correct, there will be no differences, the people will be one and the same. That is all there is. Keep the good and wash away the dirt that makes up

the rest. Instead of separating one person from another by saying, "He is different," each person should wash away his own dirt. *That* is Islām. At the end, that is what the Rasūl ﷺ told his followers. At the end, he reminded them of what Allāh had given them, of what those who came before had told them, of what they had forgotten when they began to divide the world. He washed away the divisions and made them one. That is Islām.

If you put a lamp in a dark room, the room will become light. If you put a light into a bag that has been painted black, the light will shine forth after the paint has been washed off. If the bag is then painted white, the light will shine brightly. If the bag is painted a brilliant, reflective white, it will be brighter still. What can we do about that? Even if the bag is black, the light within it will always be light. No matter what color the bag is, what is needed is for us to become one. The Light is light in every heart. The work is only to make the truth and those qualities clear, not to reject one another. The Light has nothing to do with color or complexion.

Nor is there anything in language. The Arabs say Arabic is a slightly more exalted language than any other. Urdu speakers say Urdu is the most beautiful language. Hindi speakers say Hindi is the best language. Tamil speakers say Tamil is the greatest and most exalted language. The Buddhists say Pāli is the best. English speakers say the twenty-six letters of the English language have traveled all around the immensity of the world. Some say, "Latin is the language of our scripture." Others say, "The Greek language is the loftiest." They do the same thing in Japan and China. There are so many languages. Through these languages, they say, "I am great! You are great!" Then they make a religion of it. But there is nothing in them.

We are all the children of Adam ﷺ, only Adam ﷺ. Humankind came from Adam ﷺ. We all emerged from Allāh, the Nūr, and Adam ﷺ, from the same garden. God deco-

rated that garden so beautifully: He gave it various colors, languages, and sounds.

If you take a stringed instrument and fasten four or five copper strings to it and strum it, you can make various sounds. You can make many sounds as you strum and press down on the strings. The variations will depend upon where you press down and how you strum.

God has fastened five strings to us, and when we strum them as we say, "*Ash-hadu al-lā ilāha illAllāhu wahdahu lā sharīka lah*; *wa ash-hadu anna Muhammadan 'abduhu wa rasūluh;*[5] *Lā ilāha illAllāh Muhammadur-Rasūlullāh*,[6] the effect will be calculated by how we strum and how we press down on the strings. The effect will depend upon whether the strings are pressed down correctly. Adam ﷺ was told he could summon God in that way.

If we do not do this correctly, we will not be praying. The sounds will emerge differently. To establish prayer like this, the point of *dhikr*, *tiyānam*, *vanakkam*, *toluhay*, and *'ibādah*[7] must be pressed down. For everyone to gather in one place is unity. This is the unity of Islām: for everyone, no matter where they have been before, to bow their heads together in prayer at the same time. When everyone is to stand, everyone stands; when everyone is to bow down, everyone bows down together; when everyone is to be dead, everyone prostrates; when everyone is to be alive again, everyone stands; when everyone is to sit, everyone sits. It is in this manner that the unity of Islām is displayed

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5 *ash-hadu al-lā ilāha illAllāhu wahdahu lā sharīka lah*; *wa ash-hadu anna Muhammadan 'abduhu wa rasūluh* I witness that there is no deity other than the One God, He is One without a partner; and I witness that Muhammad is His Servant and His Messenger.

6 *Lā ilāha illAllāh Muhammadur-Rasūlullāh* There is no deity other than the One God; Muhammad is the Messenger of God.

7 *dhikr*, *tiyānam*, *vanakkam*, *toluhay*, and *'ibādah* the remembrance of God, meditation, prayer, worship, the five-times prayer, and service performed for the sake of God

and established. It exists in this way in our homes, in good times and in bad.

At the funeral of anyone who has been born with us, at the funeral prayer, we must pray to God and show respect to the dead, regarding him as our sibling. We must stand near the coffin and perform the prayer without the *sajdah* or the *rukū'*, the prostration or the bow.

We do this for the sake of God. We face God, respect the dead, and place the body into the grave.

We must learn each meaning and each word. Even so, we must not remain at a constant depth in what we have learned. We must continually enter more deeply into the teachings in order for our wisdom to grow.

Some people may say, "I am great. Arabic is the loftiest language," although they cannot decipher even the language of a small bird flying above them. They will not understand even a small bird.

When Imām al-Ghazāli ﷺ was studying, a small bird destroyed all he had learned before—all of it. A small bird made Imām al-Ghazāli ﷺ throw away everything he had written. In the process of writing his thousandth book, he had said, "There will be nothing beyond this book. I have written a thousand books."

He was traveling to Rūm and had unloaded his camel, placing the books he had written by the bank of a river. He had bathed and cooked and was writing in the last book.

As he wrote, a small bird similar to a hummingbird began to fly back and forth in front of him. It went to the river, dived in, drew out a drop of water, perched on a tree branch, and released the drop onto the book the *imām* was writing. Again, the bird went to the river, dived in, drew out a drop of water, and released it onto the book.

The bird did this many times.

Because Imām al-Ghazāli ﷺ knew all languages, he spoke to the bird. "What are you doing?" he asked.

"I am emptying the river," said the bird.

"You are emptying the river? How are you going to do that?"

"I am doing it drop by drop," said the bird.

"How can you empty the river like that?"

"I will empty it," said the bird.

"How can you possibly do that?"

"In the same way you have finished writing everything! You found the end of Allāh in a thousand books. You said you came to the end. If you can come to the end of *that*, why can't I empty the river?" said the tiny bird.

"Yes. That is true. That is true," said Imām al-Ghazāli ﷺ, as he threw his books into the river. "I have wasted so much time," he said. He threw them into the river. Only a few of those thousand *kutub* were saved, only a few of those books were saved. These are what we read now.

The tiny bird spoke again. "If you cannot find the end of Allāh, then I surely cannot find the end of the river. Thus, I must go. *As-salāmu 'alaikum*. Peace be upon you."

The tiny bird was not actually a bird, it was Angel Gabriel ﷺ. He appeared to Imām al-Ghazāli ﷺ as a bird. He may appear as a bird or even as a breeze to inculcate wisdom. In Tamil, it is called an *asarīri*, a voice from heaven that brings wisdom.

This can also occur when a small child who cannot yet speak suddenly says something. Our little Ahamed Badushah Muhaiyaddeen here speaks in so many languages. He understands us, but we do not understand him. He understands when I speak to him, he understands and knows the answers. At times he is quiet. When he says something in his own language and I say something back to him, he understands. He understands my language. The answers are there. I do not know what he says or what I say, but the answers are being given.

A word in one language can be a very good word. In another language, it can be a very bad word. When we look at other languages, this is how it will be. If you say a word,

it will be good in one language, yet if you say it in another language, the people will break your skull. This is how conflicts and arguments begin.

The meaning lies in understanding, not in language.

We must create unity. Islām is unity, union. "Love your neighbor as yourself." Your neighbors are the children of Adam ﷺ. Even if he has strayed from the path, your neighbor is still your neighbor, regardless of which religion he follows. We have to wash ourselves every day. If the day comes that our neighbor cannot wash himself, we must wash him. What must we show him at that time? We must show him the soap of love, compassion, mercy, generosity, justice, fairness, and the qualities of peace. Showing him these qualities will bring him to us.

The fragrance of the fruit and its taste, the fragrance, the beauty, the qualities of the flowers, and their beauty will display the glory of the tree. Similarly, when the qualities of God come to us, when they grow in our hearts, they will show the way to others. Islām is the peaceful state that comes to comfort others. It must come into each heart in that manner.

Islām is not about carrying a sword, it is about carrying God's qualities. It is not about carrying knives, swords, guns, and cutlasses. We must carry God's paradigm in true hearts. We need to carry peaceful words and compassionate, forgiving faces to make peace. When that state arises, nothing in the world can overcome it. Everything that comes to confront it will fail. Everything that comes to swallow that goodness will die on its own.

We must think of everything in this way. To bring these qualities into being, we must bring goodness into being. Only after a gemstone is turned into a gem will its value be apparent to the person buying it.

The work is to make ourselves valuable.

Similarly, we must endeavor to make ourselves clean in our lives. If we are clean and if we wear white clothes when

we go out into the street, everyone will see those white clothes. Our purity and our light will be visible in this manner, in the clothing we wear. Like this, the opinions of others will be formed from what exists inside our hearts. The good and the evil will be visible. Therefore, we must know how we should act. *That* is Islām.

However, if an explanation of Islām were to be given, it would have to be said that Islām extends from the *awwal* to the *ākhirah*. Islām is the reflection of Allāh—Allāh is Islām. The Light known as Islām reflects Allāh and shines as Allāh's reflection. The state of that Light is the form of Islām. The reflection has to shine and reveal that Light to reveal the beauty of *insān*.

That Light is Islām.

Hindus call it *saivam*.[8] *Saivam* is one way to describe it, purity is one way to describe it, and Islām is one way to describe it. Many people call it many things. The Buddhists do not call it God, they call it Buddha. Many people worship in many different ways. Some of them worship God.

The most important point in Islām is to worship only God. Everything else will perish. Only the One who exists at the summit of the *kalimah* we were shown at the very beginning is imperishable. Earth, Fire, Water, Air, and Ether all submitted and bowed down in surrender before Him.

All the parts within us must surrender and bow before Allāh. They must accept the truth and bow before Allāh. They must bow before Him in respectful worship at His feet. To worship Him as an *'abd*[9] is Islām.

We must become one with those qualities in that state. That is true strength. To attain those beautiful qualities is Islām. Then and now, Islām has never been about possessing qualities that reject others. Islām is an endeavor to wash off the mud that has fallen onto someone's clothes instead of rejecting him. If a child falls into the dirt and starts to

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8 *saivam* absolute purity

9 *'abd* slave, servant

smell bad, we must simply wash him and get rid of the smell. The goal is only to wash him with the *kalimah*, with wisdom, with *īmān*, with unity, with the good qualities, nothing else. We must think of that.

This is the greatest meaning of Islām, the most important prerequisite to its study. The Rasūl ﷺ brought a clear teaching. We must enter gently into that teaching of Allāh's exaltedness and endeavor to examine it.

Āmīn.

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu. Peace and the mercy of God and His blessings be upon you.

[The *salawāt* [10] is recited by everyone.]

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10 *salawāt* supplications asking God to bless the Prophet ﷺ

sallAllāhu 'alā Muhammad: May Allāh bless Muhammad.
sallAllāhu 'alaihi wa sallim: May Allāh bless him and grant him eternal peace.
sallAllāhu 'alā Muhammad: May Allāh bless Muhammad.
sallAllāhu 'alaihi wa sallim: May Allāh bless him and grant him eternal peace.
sallAllāhu 'alā Muhammad: May Allāh bless Muhammad.
yā Rabbi salli 'alaihi wa sallim: O my Creator, bless him and grant him peace.

al-ummah
the community

We who have accepted Allāh and the Rasūl ﷺ and who follow him for the sake of Allāh are the *ummah*, the community, of the Rasūl ﷺ. We have accepted Allāh through the divine words of the *ash-shahādah kalimah: Ash-hadu al-lā ilāha illAllāhu wahdahu lā sharīka lah; wa ash-hadu anna Muhammadan 'abduhu wa rasūluh.* I witness that there is no deity other than the One God, He is One without a partner; and I witness that Muhammad is His Servant and His Messenger.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of God,
the Most Compassionate, the Most Merciful

November 29, 1985

The Kalimah and the Community

A'ūdhu billāhi minash-shaitānir-rajīm. I seek refuge in God from satan, the accursed. *Bismillāhir-Rahmānir-Rahīm.* In the name of God, Most Compassionate, Most Merciful.

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu. Peace and the mercy of God and His blessings be upon you. *Allāhu akbar*! God is greater! We who have accepted Allāh, we who have accepted the Rasūl ﷺ and who follow him for the sake of Allāh are the *ummah*, the community, of the Rasūl ﷺ.

We have accepted Allāh through the divine words of the *ash-shahādah kalimah: Ash-hadu al-lā ilāha illAllāhu wahdahu lā sharīka lah*; *wa ash-hadu anna Muhammadan 'abduhu wa rasūluh.* I witness that there is no deity other than the One God, He is One without a partner; and I witness that Muhammad is His Servant and His Messenger.

Lā ilāha illAllāh Muhammadur-Rasūlullāh. There is no deity other than the One God; Muhammad is the Messenger of God.

We who have accepted the Rasūl ﷺ through this *kalimah* have joined the group called the *mu'minūn*, the believers. We have received the *rahmah*, the mercy, of Allāh that is

known as the *mubārakāt*, the blessings of God's love in all three worlds. We have accepted Allāh. The group that has accepted Him is called Islām. *That* is Islām.

This wealth is a commonwealth. The wealth known as Allāh belongs in common to everyone. With the *kalimah*, we prove that we have received the wealth of the *mubārakāt* from God.

Muhammad al-Mustāfār-Rasūl ﷺ is the *Nabī*, the Prophet, who came both at the beginning and at the end. That which appeared at the beginning also came at the end, to bring the completion.

Lā ilāha illAllāhu Muhammadur-Rasūlullāh. He is the last and final Rasūl. That is how we have become his *ummah*. That is Islām. Those who have accepted this *kalimah*, this one treasure, this truth, are the believers. That is Islām.

All the multitudes of people who have said this *kalimah* are a single family, not two. Their lives exist in a single body. Every tongue that says the *kalimah* is part of that body. Every Muslim who has declared his *īmān* is part of that single body. All who have *īmān* in the *kalimah*, all who accept the Rasūl ﷺ, are called Muslims.

A Muslim cannot attack another who has also said the *kalimah*. He cannot kill him, cut him, or harm him even if he has done something wrong. Islām is not like that.

Islām means to cut away the self. Muslims are all one community with one prophet, children of One Father who are part of a single body. The tongue that has said the *kalimah* belongs to the unified group of children known as Muslims. *That* is Islām. The tongue that has said the *kalimah*, the tongue that has accepted Islām, is the tongue of a Muslim. In Islām, one person cannot attack or cut down another person for any reason, even if he has done wrong.

That is the purpose of *sabūr*, *shukūr*, *tawakkul*, *al-hamdu lillāh*, *Allāhu akbar*, and *astāghfirullāhal-'azīm*. We must develop patience through these qualities and correct our own faults, saying, *'Astāghfirullāhal-'azīm*. I beg forgiveness of

God, the Supreme." This is Islām. This is a believer. This belongs to all who have said the *kalimah*.

This is the great treasure that the Rasūl ﷺ brought. This is unity. This is harmony. Each person who says the *kalimah* is a child born of a single mother. They are all people of truth. They are all a single group of believers, the *ummah*, who have *īmān* in one Rasūl ﷺ.

Islām does not mean putting to the sword those who have not declared the *kalimah*. Those who have not declared the *kalimah* are their neighbors. That is why it has been said, "Love your neighbor as yourself."

Islām is not about destroying neighbors.

"Show kindness, trust, and love to them. Love your neighbors as you love yourself." We must show kindness, trust, and love to our neighbors, regarding other lives as we regard our own.

They will realize the truth on their own through our kindness and do what must be done to achieve unity. Then we can live in unity with them. Then there will be no separation.

Even though the fruits on a single tree develop in separate places on the tree, they are the same fruits, are they not? There are many branches, flowers, budding fruits, and ripe fruits on one tree. The fruits may grow higher up or lower down. Similarly, the creations of Allāh, the children of Adam ﷺ, the family of Abraham ﷺ, and the community of Muhammad ﷺ who is the Rahmatun-lil'ālamīn, the Mercy for All the Universes, are a single group. All the children of Adam ﷺ come from the same tree. The tree may bear fruit higher up or lower down, yet the seeds all come from a single tree.

Some fruits will ripen and taste sweet. Other fruits will not ripen. Perhaps there has been a difference in the wind. Perhaps the wind has come abruptly from the north and the fruits have become as hard as stones. That is the only difference. There may be a difference in the wind, but the

tree is a single tree. There is one tree. The fruits must be made to ripen with good qualities, not by beating them. They must be made to ripen with love, with affection, with the belief that other lives are the same as their own.

Only by embracing others can we make them peaceful. "Love your neighbor as yourself" does not mean beat him, kill him, or slaughter him. Why would you slaughter him? A man's heart must be right. His love must come, his heart must melt and dissolve. We must accept this.

The affection we feel for another will cause his affection for us to come into being. Love, compassion, trust, affection, and our embracing nature will cause his heart to melt. It will cause his heart to dissolve. By dissolving, we join with our siblings and embrace them, sharing with them God's wealth, our Father's wealth, and uniting all our families together as one, as proof that we are the children of Adam ﷺ.

"Love your neighbor as yourself" does not mean "kill him." Are you involved in attempting to kill him? Islām is not about partitioning the earth. It is not about partitioning the water. The earth will always be earth. The water will always be water. Even if you drink a thousand gallons, the water will not stay with you, it will have to be excreted and discarded. The water will leave you, it will not stay with you. No matter what we take from the earth, when we leave it we will take only truth and goodness with us.

Why did the Rasūl ﷺ tell his followers to say the *kalimah*? So they would accept only Allāh. Why did Allāh send that commandment? The Rasūl ﷺ told his followers to say the *kalimah* so they would accept and affirm Allāh. Did he tell them to say it so they could obtain some kind of material wealth? Or so they could grab some land? So they could capture forestlands? So they could acquire gold and possessions? No. It was for the acceptance of Allāh alone.

What did he do, so that even today we accept only Allāh? The Rasūl ﷺ gave them the wealth of good qualities,

the *kalimah*, and the five daily prayers. He told them only what Allāh told him to say. That is all.

Similarly, the benefit for us in this is to obtain the wealth Allāh has described, and this is what we also must give to others. It is not to capture cities, to capture countries, to seize wealth, to take revenge, or to kill. Those things do not belong to us. Islām is not for that.

The commandment is, "Do not kill a man without a sword in his hands." Today, even though a man has no bomb to throw, they kill him. They kill him. What profit is there in killing a man without a weapon? Yet this is what they are doing.

The Meccans pursued the Rasūl ﷺ as he and his followers were fleeing from Mecca to Medina. Some of those followers came to him with questions. "They have taken our possessions, our happiness, our houses, and our trees. They have destroyed everything! They have put our relatives and families to the sword! We must make war! We are also human beings! We are warriors! Should we be running away while they are doing these things?" This is what some of his companions came to ask of him. "We must engage them in battle and reclaim our possessions!"

When they asked him, the Rasūlullāh ﷺ stopped them. He said. "You cannot. Allāh's permission is needed. He has not given it. We have not come here for that. That is not our work. Allāh's permission is needed. Even though the Meccans took our possessions and properties, Allāh is our only wealth. If someone were to possess that wealth, he would be immensely wealthy. You can be wealthy in Him. Everything else is just property."

As they proceeded onward towards Medina, Allāh's permission came along with many commandments, many rules of engagement:

> **You may fight only with someone who holds a sword. If he falls to the ground, you cannot do anything to him. You may not engage women or children in battle. You may**

not cut down trees. You may not destroy gardens. You may not destroy farms. You may not slaughter or destroy cattle and goats.

If a man cannot fight, if he is old, if he is a small child, you may do nothing to him. Only the *salām*, the five daily prayers, and the *kalimah* are your weapons. The sword is not a weapon for you.

There are *ahādīth*, traditions, that tell us this. Those were the rules of engagement. The battles, including the Battle of Badr, all took place and ended like this. They obeyed Allāh and those rules exactly as they were given, and the battles stopped.

At the end, the Rasūlullāh ﷺ said, "From now on, there will be no more fighting. Now you must love your neighbor as yourself. All your neighbors can remain in their own religions and worship God as they choose. You must not attack them. Live with them in unity and love. Live with love. Everyone must live together with happiness. If they wish to come to Islām, let them. If they wish, and if it is God's will, let them come." That is what he said.

Many people came to declare their *īmān* at that time. They made the declaration of faith. Many who stood listening declared their faith at that moment. We know this.

Thus, when someone who has said the *kalimah* kills someone else who has said the *kalimah*, it cannot be called Islām. The form of the *kalimah* means that the *ummah* of your Rasūl ﷺ are your own flesh. You are one family, the children of Adam ﷺ, the family of Abraham ﷺ, the community of Muhammad ﷺ, the creations of Allāh who have been touched by the Light. This is certain.

When will Muslims think of this? When will Muslims act in this manner? It is only then that Islām will succeed. When Islām develops, when Islām acts successfully, it will be by using the treasures the Rasūl ﷺ brought.

If a Muslim kills a Muslim, if a Muslim strikes a Muslim, if a Muslim takes revenge on a Muslim, if a

Muslim exacts retribution from a Muslim, that is not Islām. If Muslims kill their neighbors, take revenge on their neighbors, and murder their neighbors, they will lead the way to the destruction of the world. The blessings of truth, *īmān*, the *mubārakāt*, the wealth, and the *qudrah*, the power, of the Rahmatul-'ālamīn will leave us, and the path of evil will appear.

We must pay careful attention: What is Islām? What is the meaning of Islām? What are the words in the Tiru Maray, the Sacred Book, that is the Divine Qur'ān? What are its words? What is its meaning? Is it so we can brag, "We have been reciting the Qur'ān for two or three years now?" Is that the meaning?

The Qur'ān itself tells us: if all the water in all the oceans were turned into ink, if all the trees in the world were turned into pens, we could not finish writing the Qur'ān. Therefore, we must think of how many meanings, how many explanations, how many points there are within it, how much significance there is within it. We must realize that the Qur'ān contains not only what we have studied, it contains countless, countless other meanings. We must think of this.

Now let us look. Islām has specified for us what is *halāl* and what is *harām*, what is permissible and what is forbidden. Some food was forbidden. We were told, "Only permissible food should be eaten." Before then, night or day, as he wished, each person would simply chop off part of a chicken, a cow, a goat, or a camel—often without even bothering to kill it first. They would twist off the neck of a chicken and eat it, then and there. They ate everything and they did this in each home.

Muslims cannot do this. To stop the killing that was occurring in each house, we Muslims were told to perform the *qurbān*, the ritual slaughter of animals to make them permissible to eat. This was done to decrease the killing.

"You must come to the mosque to perform the *qurbān*.

You must come to the *lebbay*[1] or someone who prays, and have the *qurbān* performed before you can eat that animal. The *qurbān* must be performed according to this rule. Each day, five or ten animals can be handed over for *qurbān* at the mosque." When it was done in that manner, five or ten animals were sacrificed instead of thousands.

After that, there were people who came to the Rasūl ﷺ, saying, "My children are all at home and we have nothing to eat because the caretaker of the mosque said he could not perform the *qurbān*: he had to pray and do certain other duties, and ran out of time."

That is why the Rasūl ﷺ said, "Cut two goats in place of a hundred chickens. Cut ten camels in place of a hundred goats. Cut two or three head of cattle in place of ten camels. Then take the meat and share it among yourselves. Cut it up and share it. Perform the *qurbān* and share it. When you share according to need, everyone at the mosque can have enough."

One after another, one after another, one after another, he told them these things, little by little. It was done in this way to decrease the killing. Not only human beings, but even the animals were considered there. It was done to decrease the overall killing in the country.

The Rasūlullāh ﷺ said to 'Alī ﷺ, "In this region, our food is meat. Yet, if you eat meat for forty days in a row, the animal's qualities will come into you." This has been described in the *ahādīth*, the traditions. "Why should you eat like this, 'Alī? Do not do this. If you eat like this for forty days, the animal's qualities will come to you. You must not eat meat forty days in a row."

'Alī ﷺ said, "Then I should not eat like this at all. I will give up eating meat and fish and such things." This has been described in the *ahādīth*.

We must understand each point like this. The *qurbān*

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1 *lebbay* the man who recites the call to prayer, cleans the mosque, and performs various other duties; *mu'adhdhin*

was decreed to decrease the killing. Should we increase the killing of human beings when the Rasūl ﷺ decreased even the killing of animals? If there are battles between people who say the *kalimah*, what will happen in places where the *kalimah* is not said? How can you kill those who are of the same brotherhood?

If one person makes an accusation against someone else, and if that person says, "I must cut him down," making an accusation against him in return, the accusations will come from all four sides: each person will strike down another, and everyone will die. That is what will occur.

Islām is a single rose flower. Even if it has fifty petals, the fragrance will exist in each petal. Similarly, no matter how many millions of Muslims there may be, the fragrance of *kastūri* [2] will emanate from each individual. Each person will contain the fragrance of Allāh's *kalimah*. That perfume will be in the petals of their hearts, in any village, any city, any country in which they live, in any language they speak.

That fragrance will be in their words, in their worship, in their prayers, in the service they perform for the sake of God, in their *dhikr*, in their *fikr*,[3] in their meditation, in their thoughts, and in their *kalimah*. That *īmān* will be in their words and actions.

We must not destroy those qualities for the sake of amassing money. The strength of *īmān* must be there. *Panam* is a *pinam*.[4] *Īmān* is *firdaus,* paradise. The *kalimah* is the blood in each one of us, the blood that unites us. We become one when we call ourselves the community of the Rasūl ﷺ and embrace each other as *mu'minūn.*

The meaning of Islām is that we must establish this state. It is the meaning of *mu'min.* If we correctly place our confidence in this state, Islām will never again reach the

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2 *kastūri* the fragrant musk of the musk deer

3 *fikr* constant contemplation, the intention to immerse oneself in Allāh

4 *Panam* is a *pinam.* Money is a corpse.

state in which it exists today. There is fighting everywhere in Islām today. Wherever we look there is divisiveness. Wherever we look there is fighting. Wherever we look there are separations. Wherever we look there are differences. Islām is not like that.

We must think of each word spoken by the Rasūl ﷺ. We must try to think. If the people who say the *kalimah* are in a good state, then the people who do not say the *kalimah* will be their neighbors. "Love your neighbor as yourself." Our neighbors are not there for us to fight with, nor are they there to be our enemies. Their hearts must melt because of the state in which we act. They must embrace us because of how we act. They must trust us because of the duties we perform. Our state will affect them.

Islām is not for killing, committing grievous crimes, divisiveness, or attacking others. Islām is for embracing others. Islām is for becoming one. Islām is for encouraging all groups to unite, similar to the manner in which the five fingers are joined together on one hand. Islām means to encourage everyone to speak with each other while embracing each other, encouraging unity, acceptance of each other, and eating together. It means to encourage everyone to live as one life. This kindness itself is Islām.

This kindness is God's kindness. This loving kindness is Islām. Compassion itself is Islām. The three thousand gracious qualities are Islām. A Muslim is a person who aspires to embrace another and dispel his hunger, his poverty, and his difficulties. Islām is to establish patience, gratitude, trust in God, and the praise, *al-hamdu lillāh*. It is to praise God and to say, "*Allāhu akbar*! God is greater!" To wage war within yourself, to destroy the evil qualities, thoughts, and separations within yourself is Islām.

The battle is within the self. The war is within the self.

The wealth of Islām is for cutting away separation, envy, jealousy, revenge, and cruelty from within the self. It is for completely rooting out satan's qualities and throwing them

away. This wealth comes to us when we fill our hearts with Allāh's qualities and with love for our brethren.

We must think of each aspect of this state, one by one. We must think of each aspect of God's qualities and fill ourselves with those qualities, one by one. We must embrace and accept each one of our brethren with each one of the good qualities, with love and trust.

This kindness must be our kindness. We must focus on this and think of each aspect of it. Divisiveness must not exist among us. Duplicitous, hypocritical words, keeping one thing inside while displaying another outside, should never be within us. Untrustworthy words should never be within us.

The words of *īmān*, the words of Islām, are like the light that comes from one sun. No matter how hidden it is, the sun itself will display only light. No matter how many clouds come to cover it, the sun itself will not change. The sun will shine.

Clouds of karma, sin, satan, and evil qualities will try to cover it, but the sun will push them away and emerge, revealing its light. Satan's qualities, jealousy, dishonesty, and cruelty will block our good qualities and our good wisdom, but truth, faith, determination, certitude, prayer, and worship must stand firm, pushing aside and rejecting the evil qualities.

The truth must be revealed just as the sun emerges to reveal its light. Those beautiful qualities, that beautiful form, and that beautiful Light must be revealed. This must be done through the Light of *īmān*. To reveal this Light is Islām.

The more we reflect upon what Islām is, the sweeter it will become. If we understand those good qualities, it will be sweet. If we act with those actions, it will be sweet. If we embrace and accept our brethren with those actions and with trust, they will know the bliss of it.

As we embrace each of our brethren, the goodness that

comes from that embrace will be known. As we embrace each of them with trust, bosom to bosom, and give them the help they need, the goodness and the happiness resulting from that embrace will be known.

We must understand that the children of Adam ﷺ, the family of Abraham ﷺ, and the community of Muhammad ﷺ are the *rahmah*, the mercy, of Allāh. We must understand. We must endeavor to think of all these things. We must endeavor to reflect: what is Islām?

We must think of how in place of instantly killing whatever they saw, the killing of animals was limited and decreased, limited and decreased, limited and decreased. Islām united the people. The killings, the sins, and the cruelties were stopped. The people were beautifully united and told that those who had said the *kalimah* were commingled with their own bodies. They were told that those who had not said the *kalimah* were their neighbors. They had to intermingle within the *kalimah*, the tongue that made them one.

If you are to love and trust your neighbor as yourself, you must embrace and accept him as yourself, and you must protect him so that danger does not come to him. You must protect him instead of killing him. You must embrace and accept him. Such is the tongue that has to protect Islām. This is the most important thing Muslims need to accomplish.

We should not randomly kill anything. Whether it concerns animals, goats, cattle, or anything else, we must take only what is necessary. We should not do what is unnecessary. In Islām, there are guidelines for everything.

In our hearts too, we must act according to the guidelines in each of God's words. It is not good to go beyond the guidelines of Allāh's words, the Rasūlullāh's words, the Qu'rān's words, the guidelines of the words of truth, conscience, justice, and integrity.

We must act according to God's divine justice. We must

also act with the king's justice—we must become the king to our own body. We must become the king and control all the four hundred trillion ten thousand *spiritual* qualities that exist inside us, all those actions, all those many things.

Divine justice means we must bring God's justice into the king's justice, controlling ourselves through that justice. Then, we must have man's justice. When we live as subjects of the king, we must bring the king's justice to those subjects. Conscience is to use the justice that tells us, "I must live as a human being." Endeavor to do this. Then we can understand Islām. Then we can understand who we are.

Once we live in this state, these good qualities will spread. This *kalimah* will spread. This love will spread. This trust will spread. This kindness will spread. These qualities will go to each person to enter each heart, embrace it, and create brotherhood.

You must send forth your embracing qualities in this manner. You must caress and soothe and comfort each person and bring him peace. That is Islām.

Give up the sword. Give up the sword, the knife, the axe, and the bomb, and take up the *kalimah*, the love, the qualities of the Rasūlullāh ﷺ, the qualities that God has described, the three thousand gracious qualities, and the ninety-nine beautiful qualities and actions.

Dispel all other things from your heart and embrace the good qualities. If you embrace these qualities you will know the happiness, you will understand the sweet taste.

You must capture others by making every person a righteous person, making every one a peaceful and tranquil person, making them people of wisdom, making them people of divine wisdom—virtuous human beings.

You must make them people of wisdom by joining with them. You must make them have compassionate hearts by joining with them and embracing them. Let us think of this.

We must think of what Islām is. It does not consist only of reading and reciting words, it is acting according to the words and qualities of God. We must act with these actions.

We must feed the hungry and embrace them. However, the way in which we give *sadaqah* now is not enough.

These good qualities are a much greater charity. This wisdom is a much greater charity. This endeavor is a much greater charity. To have *īmān* and to accept someone as a brother is a much greater charity. Then you will eat from one plate, you will not eat from two separate plates.

Then it will not even be charity, it will be simply love and food.

You must accept this with absolute trust. Each one of us must think of this. *That* is Islām. That must come into our intentions and our hearts. That must shine forth from our hearts. That is what we must recognize as the wealth in our lives. We must think.

Jeweled lights of my eyes, brethren, bring this into being and understand. This is our great wealth, this wealth called Islām. The riches that we gain through Islām are acceptable to God. These are the riches of Allāh's *rahmah*, and His *mubārakāt*.

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu. Peace and the mercy of God and His blessings be upon you.

Do this without fail.

Āmīn. Āmīn.

al-kalimah

the word

The Rasūlullāh ﷺ was of Arab descent. He was of the noble *sayyid* lineage. Even so, there were many other Arab lineages. When the Rasūlullāh ﷺ came, did he bring the *kalimah* only for the *sayyid* group? There are so many Arabs in Africa, Asia, here, and everywhere. The *kalimah* was designated for everyone in the world, wherever they may be, for the multitudes of ethnic groups and social classes, for the multitudes of religions, all of them. Saying the *kalimah* affirms Islām. Anyone who says the *kalimah* is a Muslim. He is called a Muslim and a believer. *That* is Islām.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of God,
the Most Compassionate, the Most Merciful

November 29, 1985

Why We Say the Kalimah

We will now speak of the *kalimah* that Allāh sent down to the Rasūl ﷺ.

Allāh sent instructions to the twenty-five prophets, step by step, step by step, step by step by step. Ultimately, He sent down the five times of prayer. He began with one *waqt*, one time, and then He sent two, and then three. Finally, the five daily prayers came to the Rasūl ﷺ. Actually, fifty-one times of prayer came to the Rasūl ﷺ. He asked and asked and asked Allāh for the number to be reduced until five daily prayers were decreed at the end.

However, there are not only five times of prayer. When we look at the five daily prayers, we see that there are approximately twenty-four additional prostrations that need to be performed in one day. When we count the prayers that come between the five times, this will add up to twenty-four or twenty-five times a day. There are prayers performed between the five prayers, part by part, at certain intervals. The prostrations for them will be done there. We can reflect upon this.

There are five times of prayer, yet according to the

meaning of the word "prayer," the *sunnah*,[1] *nafl*,[2] *witr*,[3] *fard*, and *salawāt* can all also be called prayers. They are performed at certain designated times. Then there are the *tarāwih*[4] prayers during the fast, the prayer after the *khutbah*,[5] the prayer at the *'īd*[6] after the fast, and so forth. There are prayers to be performed at each occasion, many prayers like these.

Allāh gave the prayer that is the *kalimah* for us to say. For whom was it designated? We must think of this.

The Rasūl ﷺ was born in Mecca and buried in Medina. Earth was taken from Karbalā'[7] to form Adam ﷺ. He was given his form from there. Then he was taken to heaven, cast out, placed in Jiddah, and reunited with Eve ﷺ, coming from one place and going to many others. That actually happened. There are many points that enter into this.

The Rasūlullāh ﷺ was of Arab descent. He was of the noble *sayyid* lineage.[8] Even so, there were many other Arab lineages. When the Rasūlullāh ﷺ came, did he bring the *kalimah* only for the *sayyid* group? There are many Arabs in Africa, Asia, here, and everywhere. The *kalimah* was

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1 *sunnah* prayer voluntary prayer offered to follow the example set by the Rasūlullāh ﷺ

2 *nafl* prayer supererogatory prayer, above and beyond the established obligatory and voluntary prayers

3 *witr* prayer a necessary [*wājib*], single bow or cycle of prayer, performed after *'ishā'* and before *fajr*

4 *tarāwih* prayer the prayers performed after *'ishā'* during Ramadān, the month of fasting

5 *khutbah* prayer the two *raka'āt* performed after the Friday sermon

6 *'īd* prayer the special prayer offered to commemorate 'Īdul-Fitr, the breaking of the fast; and 'Īdul-Adhā, honoring the willingness of Abraham ﷺ to sacrifice his son

7 Karbalā' In the outer landscape, Karbalā' refers to the historic town in Iraq where a terrible battle took place. In the inner landscape, it is the battlefield in the heart of man where the one handful of earth was set down.

8 *sayyid* a title of nobility, and also a word used to designate a person as a descendant of the Prophet ﷺ

designated for everyone in the world, wherever they may be, for the multitudes of ethnic groups and social classes, for the multitudes of religions, all of them. Saying the *kalimah* affirms Islām. Anyone who says the *kalimah* is a Muslim. He is called a Muslim and a believer. *That* is Islām.

The followers of Imām Abū Hanīfah, Imām Mālik, Imām ibn Hanbal, and Imām ash-Shāfi'ī[9] are all called Muslims. Regardless of how many sects there may be, anyone who says the *kalimah* is a Muslim. Who is Islām for? Who has more of it and who has less? Who owns it? There is no ownership. Whether a person has said the *kalimah* in *'ālamul-arwāh*, the world of pure souls, or anywhere else, he is a Muslim. No matter where he has said it, he is a Muslim. It does not matter if he is Hanafī, Shāfi'ī, Hanbalī, or Mālikī,[10] he is a Muslim. It does not matter if he is an Arab. It does not matter to which Arab tribe he belongs. He can be a member of any group and of any descent.

People who are Hindus become Muslims. In Islām, we are all the same. All of us have come into it from somewhere, converting, converting, converting, converting, and coming into it. So many have come to Islām. Is there a word for any of them other than Muslim?

Anyone who says the *kalimah* is a Muslim. There is no other meaning. Some say, "I belong to that ethnic group and social class, I belong to this ethnic group and social class," yet Islām refers to just one group, the community of Muhammad ﷺ, the group that loves Allāh. Out of the seventy-three groups, this one group is Islām: their *īmān* exists without doubt. There has to be a group like this.

When we say the *kalimah*, do we divide Islām and see each other as different? No. There is no room to say

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9 Imām Abū Hanīfah, Imām Mālik, Imām ibn Hanbal, Imām ash-Shāfi'ī the four Imāms who developed the code of conduct and the laws of Islām based upon the Qur'ān and the *ahādīth*

10 Hanafī, Shāfi'ī, Hanbalī, or Mālikī the four main schools of Islāmic thought that follow the four Imāms

black, white, yellow, or purple. They are all Muslims, just Muslims. The children of Adam ﷺ, the family of Abraham ﷺ, the community of Muhammad, the Rasūl ﷺ are all Allāh's creations. Allāh is the One who creates them, protects them, gives them their *rizq*, their sustenance, and asks the questions tomorrow. He is the One who will question them.

Thus, regardless of who it may be, no name other than Muslim can be given to him. After he says the *kalimah* and accepts *īmān*, that person is a Muslim. Before saying the *kalimah*, he was separate. Before that, he could be black, he could be white, he could be yellow, or he could be Hindu, but now he is a Muslim. Before that, he could be any race, but now he is a Muslim. High rank and low rank cannot be displayed in Islām. There is no inferiority or superiority in the *kalimah*.

Only Allāh can judge the good and the evil gathered by each individual that will be granted to him on the Day of Qiyāmah. Before that, we cannot speak of anyone's good and evil. We cannot speak of superiority or inferiority in the *kalimah*. The *kalimah* must be said with certitude. That is our wealth. The certitude of the *kalimah* is *īmān*. All who have *īmān* are Muslims. We cannot divide Islām, and say that "he" or "they" are that "other" part of it. We cannot say that.

We say, "O Allāh! O Maulānā!" [11] Allāh alone is Maulā. "O Maulā!" He is Maulā. That great title is reserved only for Allāh. We accept this. That is how we and those who have *'ilm* use that word.

However, there are some who have come in the meantime who are being called Maulā Islām. As soon as they say the *kalimah*, they are called Maulā Islām. This is what we call them now. They have been given a great name.

Yet, when we think of this, it is still just Islām: What is being described is a Muslim. What is going to be buried is a

11 Maulānā, Maulā Lord, Master

Muslim. What is going to be questioned is a Muslim. What is going to be judged is a Muslim. On that Day, the only thing that will be clear is that he is a Muslim.

What else will there be? Will there be different colors, different complexions, different fights, different wars? Will they be able to say, "He is different, his color is different, he is not like us, and we are not like him?" Islām is one. There is no fighting in it. How can Islām be divided into *jihād* between ethnic groups and social classes?

Islām and the *kalimah* unite that which was once divided. Formerly we were all divided, living in so many ways. Islām and the *kalimah* made us one and gathered us together in one place. Islām and the *kalimah* brought us to one place, causing us to embrace and accept each other. The *kalimah* brought us to one place, caused us to embrace as one, to embrace heart to heart, bosom to bosom, and to worship He who is One.

In this state of unity, how can we be divided? Whom can we appoint to do the dividing? Whom can we isolate and call by a different name? This does not exist in Islām. We who say the *kalimah* with certitude, we who say the *kalimah* with determination, we who worship Allāh alone, we who are slaves to Him alone, we who worship at His feet, prostrating and bowing in prayer—in what way can we conceivably ever be divided?

You must not divide Islām. You must not divide people, saying, "He is a certain kind, he is different, he is different, he is different, and he is different." Quoting what one person said and fighting about it; quoting what another person said and fighting about that too; then quoting what yet another said and fighting about that as well is not the battle that must be fought in Islām.

The people fought with each other before they declared the *kalimah*. They did not fight with each other after they declared the *kalimah* to the Rasūlullāh ﷺ. Now, after all that, we must regard our neighbors as our siblings. We

must trust them and they must trust us. If we are Muslims, we are in unity with them. Islām is to embrace everyone as your own brother and to love your neighbor as yourself.

We must think of this. Each of us must think of this, and look intensely at our own hearts. We must pay attention to Allāh's words—we must pay profound attention to them. We must look into the inner secret of each word in the Qur'ān. We must look at each word spoken by the Rasūl ﷺ in each *hadīth*. We must look at each explanation, the recitation of the *kalimah*, and how we must feel affection for one another. If we can establish our relationships in this state, that will be Islām. That will be success. That will be unshakable Islām.

That is the good fortune we have received. Those are the treasures brought to us by the Rahmatun-lil'ālamīn. We are the group of the *mubārakāt*. We must look at those treasures. Then we will be one group, able to experience peace, tranquility, and unity. May we think of this.

Āmīn. Āmīn. As-salāmu 'alaikum. Peace be upon you.

I am only telling you what came to my *qalb*. I am an unlearned person, a *miskīn*, a poor person, a person who has not studied, simply telling you every word that came into his heart. If I have made any mistakes, please forgive me. I am humbly asking each of my brothers and sisters to please pardon me for the sake of Allāh and the Rasūl ﷺ. I am humbly asking your pardon.

Āmīn.

I offer you my *salām*. *As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu.* Peace and the mercy of God and His blessings be upon you.

Āmīn.

al-'ilm

the knowledge, the divine knowledge

It is not about attacking others. The war is waged by the self, within the self. This is the clarity of Islām. It is not for attacking others. We must correct whoever it is within ourselves that makes the mistakes. We must correct the mistakes of our minds. Correcting the mistakes in our own minds is Islām. Training the mind to act with God's qualities, correcting it, and bringing it to the state of God is Islām. Learning this *'ilm* is the value of Islām. If you understand *'ilm*, you will understand and know what Islām is.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of God,
the Most Compassionate, the Most Merciful

February 4, 1986

The Qur'ān Is the Ocean of 'Ilm

A'ūdhu billāhi minash-shaitānir-rajīm. I seek refuge in God from satan, the accursed. *Bismillāhir-Rahmānir-Rahīm.* In the name of God, Most Compassionate, Most Merciful. *As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu.* Peace and the mercy of God and His blessings be upon you.

We will give a brief description of the Islām of the Sufis, explaining the exalted meaning of their *īmān*. May we reflect upon that meaning as described by the Rasūl ﷺ.

Wahy, revelation, was sent down to every prophet. A revelation was sent down to them seven times, six times, five times, four times, three times, two times, or one time. The *wahy* was sent down to Adam, Noah, Abraham, Ishmael, Moses, David, Jesus, and Muhammad al-Mustāfār-Rasūl, may the peace of God be upon them all. Muhammad al-Mustāfār-Rasūl ﷺ received the *wahy* 6,666 times.

Explanations about the prophets are given in the Qur'ān. All the explanations are given there in the Qur'ān, in the *āyāt*, the verses, that have come down into it. The *suwar*, the chapters, are there. The histories of the prophets and the Qutbs are given there.

In the beginning, Allāh revealed the Light that is Nūr-Muhammad and in the end, He revealed the Completion

that is Nūr-Muhammad, through *alif*, *lām*, and *mīm*. That is what we see when we look at revelation.

Allāh has told us to recite the five *kalimāt*.[1] We see that there are five *kalimāt* and five times for prayer. In addition, the *awwal,* the *dunyā*, the *ākhirah*, the land, and the sky make five, as do earth, fire, water, air, and ether. When we look into the body, we see that the five elements are there inside as well. The same elements are apparent both inside and outside the body. Without water, the body is in misery. Water is essential to it. Without air, the body is in anguish. It needs air. Then only will it be well. When it is cold, the body needs heat; it experiences distress without heat. When it is hot, the body needs coolness. When it is hungry, it needs food.

To see, we need either eyes or wisdom; either the eyes of flesh must be open or the eye of wisdom must be open. There is much research to be done inside ourselves, using these eyes on the section within. Water, air, fire, ether, and earth also exist outside us. We can see them. That is what we see.

The *awwal,* the world in which creation first began, is where we were originally born. There are also birthplaces that exist as illusions in the *dunyā*, this world of form. When we look at each of those things in this manner and at whatever is needed for the inherent nature of each thing in each specific instance, we observe that we feel comforted and peaceful when that particular necessity appears; we can understand the peace it brings us.

Similarly, Īmān-Islām also exists in this capacity. As we recite the *kalimah* in this state, we will know its peace as we understand and experience it in each context. To Islām, Allāhu ta'ālā Nāyan bestowed the ultimate goal. Why were the 6,666 verses of the Qur'ān sent down to the Rasūl ﷺ? They were sent so we could understand. The goal was our understanding. What was the goal? He spoke of that goal to

1 *kalimāt* (sing. *kalimah*) affirmation(s) of faith

make the words, phrases, and qualities of the *kalimah* clear.

The Qur'ān is the *bahrul-'ilm*, the ocean of divine knowledge. When we look at the Qur'ān, it is indeed a vast ocean. We have been put into that ocean with a small verse of that book, onto a small raft made of a few pieces of wood lashed together, and told to proceed into the immensity of that ocean by saying the *kalimah*.

We have been told: "Proceed with the Light-strength of the *kalimah*. In that ocean, you must first create faith through the *kalimah* and then swim into it to see what is there. Swim in this ocean. The Qur'ān is the ocean of divine knowledge. Here is the *kalimah*. You must keep hold of this *kalimah*, this one belief, and say it with Light as you proceed through that ocean."

This is the ocean of divine knowledge. This one belief is what Muslims have been given to hold on to. We must make our way through this ocean by holding on to this belief as a pole.

This is why the Rasūl ﷺ said, "Seek *'ilm*, even if you have to go as far as China." He put the Qur'ān into our hands, but we need wisdom to understand its great value. Only wisdom can discover its value, swim in it, know it, and be clear. Without wisdom, the Qur'ān cannot be understood. You need wisdom no matter what you do.

The Qur'ān cannot be understood through tricks. Tricks belong to *shaitān*. You may creep high and low through deceptive means, but those deceptions will belong to satan who catches his prey through titles and praise.

The Qur'ān will be understood only by the pure wisdom of a pure soul with pure qualities. The Qur'ān can be understood only through God's qualities. We can understand it only through His actions, His qualities, and His conduct, not through any other means, or for the sake of praise.

Accomplishing this requires patience, gratitude, trust in God, giving all praise to God, and knowing that God is

greater. We must possess these qualities, surrender to Him, and have trust in Him. According to this state, Īmān-Islām means we must gain this strength and swim with wisdom in the ocean of the Qur'ān.

The world of pure souls and everything in all the eighteen thousand universes exist within the Qur'ān. We must swim there since all that is above and all that is below, this world and the kingdom of God, hell and heaven exist within it. That is why we must swim in that *'ilm*. All secrets are contained there. This is the meaning attributed to it by the Sufis.

He who wishes to swim in that ocean must become an *Insān Kāmil*, a perfected human being. A man must be perfect. He must be a man of wisdom. It is only when he moves through the water as a man of wisdom that he will know its secrets. There are other little Sufi meanings like this, many meanings.

The state of the Qur'ān cannot be evaluated. The Qur'ān is an inestimable treasure. Our own ignorance may say, "We have evaluated it. This is all there is." However, the depth and the extent of the ocean that is the Qur'ān can never be measured. Only a person of wisdom can see the ocean of *'ilm*. There are traditions of the Prophet ﷺ that tell us: "If all the water in all the oceans were turned into ink and if all the wood in the world were made into pens, we could not finish writing the Qur'ān." Some people have cited this. If we try to measure it, we will know.

Thus, we must understand: what is the meaning of Islām? Allāhu ta'ālā Nāyan has three thousand gracious qualities, ninety-nine beautiful names that describe His qualities, words, actions, and conduct.

Allāh acts with His gracious qualities. Allāh Himself does all of it: He Himself sees, He Himself hears, He Himself gives, and He Himself takes. He Himself is Patience. He is described by His names. He is the quality, He is the action, He is the conduct.

He protects. There is nothing in those names that attacks another. God does not hurt anyone. He does not kill, attack, or hurt anyone. He does not perform that work. The names tell us how to accomplish our own work. If something happens to us, we can correct ourselves. We can correct ourselves with His qualities. We can correct ourselves with His wisdom. There is nothing in those names about attacking others.

It is these qualities that have been given the name Islām. God's qualities are the Qur'ān. His actions, qualities, conduct, and duties are Islām. Those qualities are not for attacking or killing others. The wisdom that is the *'ilm*, the qualities of the *'ilm*, the qualities, words, and actions of Allāh are for protecting and comforting others when they are in distress. They are for increasing one's own excellence and giving peace to others. They are for correcting one's own qualities and comforting others. They are for elevating the state and the qualities of one's own life, for bringing them to a good state, and for nurturing others.

The state of controlling the self, nurturing others, and bringing them comfort and peace in this manner is Islām. It is not for drawing a sword, attacking others, or slaughtering them.

Allāh acts only in this good state. This is the state in which a human being silently secures this treasure within himself. This is the state in which he imprisons anger and sin, kills his own jealousy and envy, battling against them within himself. The war is completely within him.The war is never external. There is no such thing as waging war externally for the sake of God. He is the Almighty One who can create and destroy in the blink of an eye. When His eye closes, there is nothing. When His eye opens, He creates. When His eye closes again, it will all be gone.

God does not wage war.

Like this, when the eye of wisdom that is the *'ilm* opens, when the qualities of patience and the wisdom known

as the *'ilm* come to someone, when that eye is opened, a *musībah*, a calamity, that would otherwise have manifested is annihilated and burned in the fire. As soon as that eye of wisdom opens, Light and all that is beautiful will come to him. Then, only the power of God will be seen. Similarly, when that eye opens and the Light is seen in the heart, the darkness is annihilated. When someone closes his eye to the dark side, he will be filled with God's qualities. We must act to fill our hearts like this with the ocean of divine knowledge and with Allāh's qualities. That is the only war.

The war is to fight the evil qualities within ourselves. We must attack our own hostilities, our own wars, our own fights, and everything within ourselves that attacks others. Instead of hurting others, we must understand and hurt what it is in ourselves that hurts others. To establish that state in that manner and to act with that understanding is Īmān-Islām.

We must move through the water of the *bahrul-'ilm* holding on to the pole of that belief, using the two points of the pole—the point above being Allāh and the point below being the Rasūl ﷺ—to reach the shore. We must push down on the pole with that belief, hold it with great strength in the hands of *īmān*, and rise up. Thus, we must act with these qualities as we make our way to the shore of the ocean of divine wisdom.

We must seek to understand wisdom as intensely as we look for a way to fulfill our need for water, by taking up each section and examining each of our needs for a peaceful state of well-being in the *awwal*, the *dunyā*, and the *ākhirah*. What will quench our thirst? We can achieve well-being in our lives only with *'ilm*. We achieve it as the *'ilm* examines each place. Then we will find well-being anywhere we wish.

When our level of maturity is fully developed, we will be able to find that well-being everywhere. We can describe its taste and see its state only when the maturity of the state of *'ilm* and the maturity of the qualities is reached. Only

then can we understand what Islām is.

There is no darkness in Islām. It is pure Light. "My social class, your social class, my ethnic group, your ethnic group," religion, and separation do not exist within it. Islām is pure Light. The flame of that Light will be kindled wherever both the fire of pure wisdom and the pure soul exist. A match can be struck in any country. However, if you strike it without differentiating between good and evil, you could burn everything. If you strike that match with understanding, it will be the last step.

The world within you consists of *sharī'ah*, the area of the body below the waist; *tarīqah*, the stomach; *haqīqah*, the chest; and *ma'rifah*, the head. They are *az-zabūr*, *al-jabbūrat*, *al-injīl*, *al-furqān*.[2] You are made of those four parts. When you yourself understand those four parts, you can comprehend your age. You are a book unto yourself. Your life is a book, a history, that you can read. You yourself are the book containing that history—that Qur'ān is within you. Reading that Qur'ān will enable you to understand your life.

What is the state of that Qur'ān? It is the state of God's qualities, actions, conduct, and His gracious qualities. To know them is Islām. Islām is Light, *lām*. For he who understands, the state of that Qur'ān is the *mubārakāt*, the blessings of God's love in all three worlds. For him, the *dunyā* is heaven and the *ākhirah* is heaven. Although he lives in the *dunyā*, he is still in the *awwal*. Birth does not exist for him. He is in the *ākhirah*. According to this explanation, that is the state of Islām.

If this state is not correctly understood, and a person is saying "I, I," it means he has not come to the unblemished place where God can be seen. We cannot see God in

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2 *sharī'ah*, *tarīqah*, *haqīqah*, and *ma'rifah; az-zabūr*, *al-jabbūrat*, *al-injīl*, *al-furqān* the four steps of spiritual ascendance; the four religions, Hinduism, Fire-Worship, Christianity, and Islām; earth, fire, water and air, and ether

blemished places, in places without wisdom.

However, there is no place in which God does not exist. He exists in all living beings, in the trees, the flowers, the budding fruits, and the branches. Without His *qudrah*, or power, nothing would come to life. The fruit would not emerge.

The juice that comes from the fruit relieves our hunger and thirst. We can then extract the juice or eat the fruit to satisfy our hunger. Yet God Himself cannot be revealed here. God can be revealed only where He can be revealed; it is only there that His Light can be revealed.

Here, it is juice. This is being revealed here. Here, we can reveal only the liquid and the taste.

Thus, only when we actually go there, can He Himself be revealed. What exists there? God's qualities, actions, and conduct, that beautiful section of *'ilm*, wisdom, clarity, and the manner in which He gathers everything together in unity and peace and embraces it. That alone is Islām.

It is not about attacking others. The war is waged by the self, within the self. This is the clarity of Islām. It is not for attacking others. We must correct whoever it is within ourselves that makes the mistakes. We must correct the mistakes of our minds. Correcting the mistakes in our own minds is Islām. Training the mind to act with God's qualities, correcting it, and bringing it to the state of God is Islām. Learning this *'ilm* is the value of Islām. If you understand *'ilm*, you will understand and know Islām.

"Seek *'ilm*, even if you must go as far as China." This is the clarity the Sufis, some of them, are continuing to study. Endeavoring to discover the state of seeing with wisdom, we must participate in the five daily prayers, worship, service for the sake of God, *dhikr*, constant contemplation, and the intention to immerse ourselves in God. They will be revealed one by one, one by one, in places that are clear.

Our eyes are what they are, yet the power of our eyeglasses keeps increasing. The glass is made thicker or

thinner depending upon the power of our eyes. The power of our eyes is periodically examined, but only the power of the eyeglasses increases, not the power of our eyes. Using the power of the mind is like increasing the power of our eyeglasses instead of our eyes. The clarity of our inner vision depends purely upon how much wisdom we possess. How can an increase in the power of the mind benefit us? It will not benefit us.

Observe how God exists and then learn the *'ilm*. If you gain the wisdom and come to this place, your ethnic group, social class, religion, and other such separations will leave you. It is because you have not come to this place that there are conflicts.

Wisdom develops as you learn not to hurt others.

Everything is Islām. Absolutely everything is Islām. Who is not Islām? Everyone is Islām. Everything since the time of Adam ﷺ has been created in the state of Islām. Yet you speak of this social class and that social class, this ethnic group and that ethnic group as you strike each other. Adam, Noah, Abraham, Ishmael, Moses, David, and Jesus, peace be upon them all, and Muhammadur-Rasūl ﷺ are all in Islām. Idris, Isaac, Job, Jacob, and Sālih, peace be upon them all, are in Islām. They are all in Islām. God never said certain prophets were not in Islām. He united everything with the *kalimah*. He gave each prophet a unique *kalimah*. They are all in Islām.

If you too can discover this state, it will be good. *My love you.*

Āmīn. Anbu, love.

[The *salawāt* is recited by everyone.]

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu. Peace and the mercy of God and His blessings be upon you.

al-Ummī
the Silent One

When this is understood and when he has cut away everything else, only Allāh will remain. The slave now understands Allāh with certitude. He is now a *mu'min,* a believer. The moment he becomes *insān* and *mu'min*, he will have nothing other than Allāh. It is then that he becomes *Ummī*. The moment he becomes *Ummī*, Allāh's sound, Allāh's speech, and Allāh's words will begin to emanate from him. He will understand all of God's sounds. All the traditions of the Prophet ﷺ and the books that explain God's history will come through him. He will be the book that explains the inner and the outer meanings. He will be the book. His own body will be the book. His heart will be Allāh's Qur'ān.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of God,
the Most Compassionate, the Most Merciful

April 25, 1982

The Inner Qur'ān

The Qur'ān came down word by word. Every *sūrah* and *wahy,* every chapter and revelation, was transmitted in that manner and descended like that for specific reasons.

From its very beginning, the Qur'ān was sent down section by section. Each chapter and revelation was sent down to the Rasūlullāh ﷺ as a response, to correct the people. The Qur'ān was sent to give man clarity and to correct him step by step, step by step, from the time he appeared from the letter *mīm* [م] as a zygote.

Each chapter was intended to make man clear and to guide him to return to the verge of the *ākhirah*.

The verses of the Qur'ān were sent to uplift him. The traditions of the Prophet ﷺ are the same. Each verse in the Qur'ān tells man how to live at each *waqt*, each moment in time. If he is living in a certain way in the present moment, the Qur'ān instructs him as to how he should live in the next moment and the state in which he should then live after that. It describes how his state and his actions must be transformed into the next state in the next moment, and how he must live with ever increasing beauty.

Every chapter of the Qur'ān was sent step by step, step by step, step by step to develop man's wisdom, his *'ilm*, his

knowledge of the divine, and his beauty, and to nurture his body, his form. This is how the 6,666 verses of the Qur'ān descended. This is the Qur'ān.

The Qur'ān can cut away man's birth, his connection to arrogance, karma, and illusion. It can cut away the desire for land, sexual pleasure, and gold; *tārahan*, *singan*, and *sūran*;[1] lechery, hatred, greed, miserliness, fanaticism, and envy; intoxicants, lust, theft, murder, and falsehood; the four hundred trillion ten thousand glittering and perverse *spiritual* qualities, qualities that God does not possess.

The Qur'ān is for cutting away those qualities in man, for cutting them away and performing *qurbān* on his *qalb*. The Qur'ān is for performing *qurbān* for the sake of Allāh; for the sake of truth; for the sake of justice; for the sake of conducting himself with absolute integrity. The Qur'ān is for performing *qurbān* for the sake of duty; for the sake of attaining his birthright of equality, peace, and tranquility. It is for offering himself in *qurbān* for the sake of unity, for love of the one family.

This is how man offers his heart in *qurbān*: he gives himself in *qurbān* to Allāh, and he takes on Allāh's qualities, actions, and conduct and puts them into action. He gives his actions in *qurbān* to Allāh, in order to take on Allāh's actions. That heart is then the Qur'ān, the proof of the state of Islām. That section is Dīnul-Islām, the path of the absolute purity of Islām. The Protector of this Islām is Allāh. Its Master is Allāh. Allāh is the Master of this kingdom—that justice is His kingdom. Allāh is the One who protects and rules this kingdom. He who acts accordingly is His slave. Allāh is the One who protects His slave because in this kingdom nothing belongs to that slave. He is the Qur'ān.

This Qur'ān contains 6,666 verses. There are countless traditions of the Prophet ﷺ that describe it. This is what we must reflect upon. Step by step, the Qur'ān cuts the evils.

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1 *tārahan*, *singan*, *sūran* in Hinduism, the three sons of Maya who portray the act of procreation

Each verse elevates the slave step by step, cutting away what is beneath him.

This is the *bahrul-'ilm*, the ocean of divine knowledge.

When this is understood and when he has cut away everything else, only Allāh will remain. The slave now understands Allāh with certitude. He is now a *mu'min*, a believer. The moment he becomes *insān* and *mu'min*, he will have nothing other than Allāh.

It is then that he becomes *Ummī*.[2]

The moment he becomes *Ummī*, Allāh's sound, Allāh's speech, and Allāh's words will begin to emanate from him. He will understand all of God's sounds. All the traditions of the Prophet ﷺ and books that explain God's history will come through him. He will be the book that explains the inner and the outer meanings. He will be the *kitāb*, the book. His own body will be the book. His heart will be Allāh's Qur'ān.

This Qur'ān is the Ummul-Qur'ān. The sound and the reverberance of Allāh will be within him. This is the Ummul-Qur'ān.

"*Ummul*" means "mother of." This Qur'ān is the mother of man's *īmān*, the mother of his wisdom, the mother of his *'ilm*, the mother of his faith, the mother of the justice that nurtures him. This is the Ummul-Qur'ān and this Ummul-Qur'ān is his mother.

COMMENT FROM A MAN IN THE ROOM

The Ummul-Qur'ān is the eye of the Qur'ān.

BAWA MUHAIYADDEEN

Yes, the Qur'ān is the mother who is the eye of *'ilm*, wisdom, and *īmān*. It is only when this eye opens that *insān* can understand this Qur'ān.

After he opens this eye and reads this Qur'ān, he sees

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2 *ummī, umm, ūmay* Bawa Muhaiyaddeen ﷺ is using these words in multiple ways and layers across languages. In Arabic, *ummī* generally means unlettered, while *umm*, of course, means mother. In Tamil, *ūmay* means mute, silent.

God. After he sees God, he will naturally hear His sound and His speech.

He will be *Ummī* when he sees nothing other than God. He will hear no one else. He will see no one else. He will speak with no one else. He will listen to no one else. He will not engage himself in anything else.

All other sound will be closed off, it will all be closed. Then he will be *Ummī*. The only speech he hears will be Allāh's. He will be *Ummī* and that is the Rasūlullāh ﷺ. Muhammadur-Rasūl ﷺ is *Ummī*.

As soon as this state appears, Allāh will speak.

This is the Qur'ān. This is what we must understand. This is Islām. Islām speaks from within him. He who dwells in this state and fulfills this condition is a Muslim.

A Muslim must tie up his one span stomach with *sabūr*, patience. The *ahādīth* tell us that the Rasūl ﷺ tied a stone to his stomach. However, he not only tied a physical stone to his stomach, he tied the stone of patience there. *Sabūr* is something that cannot be broken. If you tie a stone to your stomach, it will be heavy and subject to being broken. The Rasūlullāh ﷺ tied the stone of *sabūr* there. The fire of hunger must be extinguished with the *'ilm* known as wisdom. The Rasūlullāh ﷺ tied *sabūr* to himself, extinguishing the fire with gratitude. He controlled and contained the *nafs* in his heart with trust in Allāh, and he praised Allāh, saying, "*Al-hamdu lillāh*. All praise belongs to God," giving all praise to God with his tongue, his heart, his wisdom, and his *'ilm*. To act with the following four principles is Islām:

Tying up hunger with *sabūr*, patience.

Putting out the fire of hunger with *shukūr*, gratitude.

Rejecting the games of the seven *nafs* with *tawakkul*, trust in God.

Praising God and saying, "*Al-hamdu lillāh*. All praise belongs to God."

That is Islām. He who acts according to these four

principles, he who controls himself according to these four guidelines will be *Ummī*. He will speak with Allāh. That is Islām. It is then that he will understand this *'ilm*, this Qur'ān, this book that is the form of man, giving all praise to God, the praise of the *īmān* that belongs to the *sūrah* of *insān*, the praise of the faith in God that belongs to the form of man.

He will understand the inner meaning of *al-hmd*,[3] he will understand his own history, he will praise Allāh. And one day, that is how he will attain liberation.

This is the Qur'ān. Only then can we fully learn and correctly accept the entirety of the *'ilm*.

If not, we will be reading this *kitāb*, that *kitāb*, the next *kitāb*, the next *kitāb*, and the next, unable to finish reading them all before the end of the world.

All secrets are locked in the Qur'ān, rolled up and formed into one, all secrets. Good and evil are in the responsibility of Allāh. Both are here. Hell and heaven are here. What is permitted by God and what is forbidden by God are here. Good and evil are here. Wisdom and ignorance are here. Man and Allāh are here. This is what we must understand. We must understand it here.

If we learn *'ilm*, we will attain liberation. If we read all those other things, they will never come to an end. There will actually only be an end if we find the end here.

Āmīn.

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu. Peace and the mercy of God and His blessings be upon you.

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3 *al-hmd* the praise; the five letters: *alif*, *lām*, *mīm*, *hā'*, and *dāl*

al-Qur'ān
the recitation

The Qur'ān is not something that will ever cause separation. It displays brotherhood. It consoles those who weep. It brings solace and happiness to those experiencing sorrow. It comforts the ill and safeguards them. It tells the poor about the *qudrah* of God and brings them the wealth of God. It establishes the wealth of God as their wealth. It brings peace to those who suffer illnesses of the mind. It develops wisdom in those without wisdom. It generates faith in God in those who have no faith and makes them bow down in awe before Him.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of God,
the Most Compassionate, the Most Merciful

Do Not Quote the Qur'ān for War

A'ūdhu billāhi minash-shaitānir-rajīm. I seek refuge in God from satan, the accursed. *Bismillāhir-Rahmānir-Rahīm.* In the name of God, Most Compassionate, Most Merciful.

All praise and glory be to Allāh. All responsibility be to God, the Giver of Fathomless Grace, the One of Incomparable Love, the One who grants the inexhaustible wealth of grace.

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu kulluhu. Peace be upon you, and the mercy of Allāh and all His blessings.

God, Allāh, has given very valuable treasures to this world and to the hidden worlds. He has given these treasures to all three worlds: the *awwal*, the world in which creation first began; the *dunyā*, this world of form; and the *ākhirah*, the kingdom of God. He created the treasure known as Adam ﷺ, made the treasure known as the *dunyā*, and revealed the explanation of the treasure known as the *ākhirah*. We, the children of Adam ﷺ, need to realize this.

All of us have been born into a single family. Regardless of the region in which we dwell, the East, the West, the North, or the South, the community of humankind is a single species.

The One whom we call God and Allāh is One. He Him-

self commanded the prophets who were His representatives, and He Himself sent His teachings down to them.

Ultimately eight of the twenty-five prophets mentioned in the Qur'ān were selected: Adam, Noah, Abraham, Ishmael, Moses, David, Jesus, and Muhammad, the peace of God be upon them all. God sent down the proof of His kingdom through these eight prophets.

From the time of creation until the very end, the statements and commandments of that which we now know as the Qur'ān were sent down at the time of every *nabī*, every prophet. Ultimately, at the time of Muhammadur-Rasūl ﷺ, these statements and commandments came to be called the Tiru Maray, the Divine Qur'ān. That is the Qur'ān.

We need to see that the Qur'ān describes two courses of action. One is *khair*, good, while the other is *sharr*, evil. One is *dhāt*, the essence of grace, while the other is *sifāt*, the creations in the physical world of form. One is *halāl*, permissible, while the other is *harām*, forbidden. One exists as the code of God's justice and grace while the other exists as darkness. The Qur'ān has described both courses of action.

What must we who are the children of Adam ﷺ, we who are human beings, realize?

We must avoid all that is evil, accepting and acting according to all that is good. This is what the Qur'ān tells us. To avoid all that is evil and to accept all that is good are its principles of righteousness.

We simply avoid evil. We do not attack anything.

Islām means the absolute purity brought by the Qur'ān, the unity of brotherhood. Islām makes the children of one mother who were divided into four parts, into a single family. It regards us all as one family.

The Qur'ān tells us to recognize goodness and to avoid evil within ourselves. These are its principles of justice.

To manifest this, patience is needed. Patience, gratitude, trust in God, and giving all praise to God are the ways in which it is manifested. We who are the children of Adam ﷺ

need to be aware of this.

The Qur'ān and its explanations are extremely deep and profound. Thus, the children of Adam ﷺ should not take out the Qur'ān and quote it for all kinds of things. We should not quote the Qur'ān for differences of religion, social class, ethnic group, or any kind of divisive statement that may come out of our mouths. We should not quote the Qur'ān for disagreements, for arguments, for anger, for foul moods, or for things of the world. The world is part of *sharr*, evil, and must be avoided.

We can use the Qur'ān only for what is *khair*, or good.

The Qur'ān is not something that will ever cause separation. It displays brotherhood. It consoles those who weep. It brings happiness and solace to those experiencing sorrow. It comforts the ill and safeguards them. It tells the poor about the power of God and brings them the wealth of God; it establishes the wealth of God as their wealth. It brings peace to those who suffer illnesses of the mind. It develops wisdom in those without wisdom. It generates faith in God in those who have no faith and makes them bow down in awe before Him. This is how the Qur'ān is. It is inestimably precious.

We cannot hold up the Qur'ān in front of all the evil that we commit, saying, "This is Islām and this is Qur'ān. The others are different. This is religion. This is Qur'ān."

The Qur'ān rejects the evil and reveals the good. The Qur'ān accepts and reveals unity. The Qur'ān accepts and reveals forbearance. *Tawakkul-'alAllāh*. Trust in Allāh. The Qur'ān accepts and gives the responsibility to Allāh. *Al-hamdu lillāh*. All praise belongs to God. Islām and the Qur'ān tell us to accept all responsibility in His name and to praise Him with every breath.

No matter how high the ocean rises in the world, it will not quench our thirst if we drink its water, will it? It will not quench the thirst of any living being.

Islām and the Qur'ān are like a pond that can support

so many lives, give them so much water, and comfort them. Islām and the Qur'ān comfort all living beings and dispel their fatigue. Islām and the Qur'ān wash away all their dirt, displaying tolerance and bringing peace.

Thus, the flag of peace must fly before we quote the Qur'ān. When we speak of Islām, we must demonstrate *sabūr*, patience. We can quote the Qur'ān only when we are demonstrating the good things. We can quote the Qur'ān only when we describe something good. When we describe something evil, we can say only that it has been rejected by the Qur'ān.

The material things of the world, the kingdoms of the world, and the titles of the world are all evil and rejected by the Qur'ān. The Qur'ān cannot be quoted to wage war, to fight, to exact retribution, to seek revenge, to deceive, to lie, to eat forbidden food, or to spread falsehood because of an envious urge to obtain a higher rank. The Qur'ān must not be brought out and placed in front of such things. It is incongruous to take quotes from the Qur'ān to display hatred or to claim that doing those hateful things is Islām. It is incongruous.

The Qur'ān is for revealing the power of brotherhood and uniting. It is for eating from the same plate, living as one family, uniting in the mosque and everywhere else for a happy event or a sad occasion; it is for a king and a herdsman to live as one family in the same circumstances.

Islām exists where everyone unites and embraces each other with equality in the same way, wherever they pray and wherever they dwell.

If Muslims fight at *'asr*, the afternoon prayer time, they will make peace and embrace by *maghrib*, the time of the prayer that is performed just after sunset, greeting each other with the *salām*, and looking into each other's faces. *That* is Islām. Islām is to dispel hostility and to forgive someone who makes a mistake, doing *taubah* in performing an act of repentance, and asking *du'ā'*, making supplications

on his behalf for the sake of God. The Qur'ān shows us that Muslims must avert the anger that comes between two people in one moment by uniting and embracing in the next. This is what the Qur'ān and Islām say.

The Qur'ān gives clear explanations of this state, from the *awwal* to the *ākhirah*. These are its principles of justice.

To make war, to take vengeance, to lie, to attack others because of jealousy, and to kill the other children for the sake of your own kingdom is not Islām. It should never be said that these things are Islām. These evils are not included in its definition.

Islām is brotherly unity, tolerance, peace, washing each heart, making it clean and peaceful with the *kalimah* that was brought to us by the Rasūl ﷺ. We must dispel the darkness in each heart and make it peaceful. *That* is the Islām described in the Qur'ān.

You must never hold up the Qur'ān with anger, sin, arrogance, or karma and call those things Islām. You must never hold up the Qur'ān and speak selfishly. You must never hold up the Qur'ān for your own benefit, for your own glory, proclaiming that to be Islām.

You must hold up the Qur'ān and speak of it only for principles of justice.

All that is evil has been rejected in the Qur'ān. All that is forbidden by God has been rejected. All anger has been rejected. All deception and treachery have been rejected. All divisiveness has been rejected. All prejudice and favoritism have been rejected. All the countless parts of the world have been rejected like this.

What is revealed in the Qur'ān as rejected must be rejected by human beings. The Qur'ān says good must be accepted and demonstrated and evil must be rejected. The Qur'ān shows us what is good. The Qur'ān tells us to avoid evil. *That* is Islām.

It is not correct to say all the words that emerge from your mouths are in Islām and in the Qur'ān. Islām means

to live in brotherhood, in accord with God's power. Islām is in accord with unity. Islām does not see separation. Islām sees peace. Peace! To see all lives in peace is Islām. It is the Qur'ān. All of us who are the children of Adam ﷺ need to be aware of this. Allāh has made His Divine Words of unity into the Qur'ān.

If we were to examine only one atom of the great *bahr*, or ocean, that is the Qur'ān, we could not comprehend the depth of the meanings within that atom. If we were to cut that atom into ten million pieces with wisdom and *īmān*, and if we were to take one of those particles, we would see ninety-nine particles within it, revolving around one another without touching. We would see His *wilāyāt*, His beautiful qualities and actions revolving around one another, ninety-nine by ninety-nine.

If we were to take one of those particles and cut it into five million pieces, we would see in that particle the ninety-nine beautiful qualities and actions of God that are His grace, revolving around one another, ninety-nine by ninety-nine. If we were to cut one of those particles into two and a half million pieces, we would see the beautiful qualities and actions that are His grace, revolving around one another without touching.

If we were to cut one of those particles into a million pieces and take one of those particles of a particle, one would not touch another, ninety-nine beautiful qualities and actions would revolve around one another. If we were to cut one of those particles into five hundred thousand pieces and take one of those particles, we would see they would revolve without touching, ninety-nine by ninety-nine. If we were to cut one of those particles into a thousand pieces, one would not touch another, and ninety-nine by ninety-nine would continue to revolve around one another.

Looking at it from a place of Wisdom within wisdom, *īmān*, and light, if we were to cut one of those particles into a hundred pieces, and take one of those particles, ninety-

nine by ninety-nine would revolve around each other without touching one another. The atoms would continue to revolve. If we took that one, it would continue to revolve and be as it has always been.

His *wilāyāt* would continue to revolve around each other.

The *asmā'ul-husnā*, the ninety-nine divine names that are His beautiful qualities and actions, exist in this state. His three thousand blessings and His beautiful qualities and actions exist in this state; this is the Qur'ān.

Everything is made of atoms. Allāh's *qudrah* exists in each atomic particle as one of His names. All the atoms that move do so through this power. We who are Muslims must realize that. This is the Qur'ān. These are the beautiful qualities and actions.

If a person would think of this, he would regard no one as different from himself, nor would he ever kill anyone, nor would he ever take vengeance, nor would he ever seek retribution. A Muslim would never do this. A Muslim does not seek vengeance. This must be realized. Muslims need to be aware of this. We must never put Islām and the Qur'ān in front of all the words that come through our mouths, in front of the lies and the thefts we commit, or in front of the jealousies we harbor.

Islām and the Qur'ān are extremely valuable. They are very profound and deep. The Qur'ān is fathomlessly deep. Islām exists as the unity of brotherhood that can quench our thirst. This is what the Rasūlullāh ﷺ brought us. Everything brought by all the prophets was sent down into the Qur'ān. Everything the twenty-five prophets brought us is in the Qur'ān. The twenty-five prophets themselves are in the Qur'ān. Everything, beginning with *'ālamul-arwāh*, the world of pure souls, is in the Qur'ān. The explanation of everything that has ever been created is given in the Qur'ān.

We Muslims should not speak of Islām unless we

understand this. We should not quote the Qur'ān for everything that comes through our mouths. The Qur'ān is to be used for principles of righteousness, for Allāh to rule over us. You and we and everyone in the world must understand this.

The Qur'ān is for brotherly unity. The Qur'ān is for making everything tranquil, for forgiveness, for creating peace, for forbearance, for having compassion, for having *sabūr*, *shukūr*, *tawakkul*, and *al-hamdu lillāh*, patience, gratitude, trust in Allāh, and giving all praise to Allāh. All of us who are brothers and sisters in *īmān* must endeavor to realize this.

Āmīn. Āmīn.

The sword of battle belonging to the Qur'ān and Islām is made of patience and giving all praise to God. Islām is for holding patience and praise in the hand of *īmān* and using them to cut away and push aside the evil qualities in our own hearts. Islām is the battle within the self that cuts away these evils with the sword of *īmān*. This is the sword of victory that the Rasūlullāh ﷺ brought.

Islām is to hold the sword of *īmān* in the hand known as the *kalimah* and to cut away the evil qualities in one's self, cutting away and pushing aside all that is evil and keeping all that is good. To accomplish this within yourself is Qur'ān.

The victorious sword of *īmān* known as patience, gratitude, trust in God, and giving all praise to God is the sword Muslims must use. No one who has any *īmān* should ever use this valuable Qur'ān—this Divine Book that has been sent to us as the Tiru Maray by the One who is the Unfathomable Giver of Grace and Incomparable Love—to put forth his own ideas and his own mind. We must not hold Islām and the Qur'ān up in front of those things. Islām and the Qur'ān are to be used for justice.

This must be understood. Every Muslim who keeps the Qur'ān in his heart instead of only in his hands must endeavor to think of it. This is what we who are in Īmān-

Islām must reflect upon.

This is the war. To accomplish this within the self is the war. Do this. Finding unity is Islām. To embrace all living beings as our siblings is Islām. It is not Islām to divide them. We must think about this.

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu. Peace and the mercy of God and His blessings be upon you. *Āmīn.*

as-sajdah
the prostration

The way in which we perform the five daily prayers, worship, surrender, and bow down to Allāh is because the Light of Nūr-Muhammad embraced Earth and kissed it in *'ālamul-arwāh*, the world of pure souls. We must reflect upon this.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of God,
the Most Compassionate, the Most Merciful

The Prostration

The Rasūlullāh ﷺ worked diligently to bring each person into Islām. He worked extremely hard to get even one person. He labored to bring each child to God's side and to help him accept God. He struggled for a long time. He underwent many difficulties to cultivate Islām.

The seeds he planted in his time are Islām.

Since then, no one in Islām has embraced a child as he did to lead that child to accept Allāh. Islām has increased solely through the seeds the Rasūlullāh ﷺ planted. An Islām like that capable of embracing all other sisters and brothers and helping them to accept Allāh has yet to come into being.

What has occurred instead is that Muslims are killing Muslims. This is what has come to be. If after becoming aware of this situation we examine what is happening today, we see that Muslims are killing Muslims, Muslims are attacking Muslims, Muslims are doubting Muslims. All for the sake of taking over countries and obtaining titles. For that!

That is what they call Islām.

But that is not acceptable to Islām. There is a tradition in which the Rasūlullāh ﷺ said, "O *mu'minūn*, O believers,

never call anyone *kāfir*.[1] Everything everywhere has been born in Islām, in the state of purity that is Islām. Everything everywhere has been born in the purity that is Islām. Thus, do not ever call any one *kāfir*. He who calls another *kāfir* exists in that state himself. He himself is subject to that state. This is not acceptable to Allāh. Allāh has not said this.

"O believers, you must think. Everything came from Islām. This has been concealed in certain ways by satan. You must destroy the barriers and embrace others with love. In Islām, there is no enemy and no enmity. Embracing others is Islām. The purity arises from the embrace itself. There is no enmity. You must see no man as an enemy. He is potentially a Muslim too. Even if he himself does not come to Islām, his children may come, his wife may come, his grandchildren may come; any of them may come to attain that purity at a later time. Therefore, he is not an enemy to you." This is what the Rasūlullāh ﷺ said.

Allāh said these very words. "O Muhammad! Tell your community, O Muhammad, that without you, I would not have created anything.

"*Alif* [ا], *lām* [ل], *mīm* [م], *hā'* [ح], and *dāl* [د] are the five letters. Without the *mīm* [م], creation would not have come into being. Without the *sukūn* [ْ], the world would not have come into being. Without the *nuqtah* [·], the embryo would not have come into being.

"Without the *mīm*, no creation would ever have come into being. Without the *alif*, O Muhammad, nothing would have come into being. Without the support of the *alif*, nothing would exist. Everything everywhere is contained in the *mīm*. O Muhammad! That is why I have said I would not have created even one thing without you." This is the meaning given by Allāh.

In accordance with this state, everything everywhere is Islām. If the earth had not said the *kalimah*, nothing could

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1 *kāfir* Although this term actually means "a person from whom the truth is hidden," it is popularly used to call someone an unbeliever.

have come into being. If the water had not said the *kalimah*, if the fire had not said the *kalimah*, if the air had not said the *kalimah*, if the ether had not said the *kalimah*, nothing could have come to life.

They could not have united if they had not said the *kalimah*. Why? Each element is inherently hostile to the others. Their unity developed only after they said the *kalimah*. The earth is hostile to water; the water is hostile to fire; the air is hostile to fire; the ether is hostile to air. Unity came about through the *kalimah* when the elements declared their *īmān*. This is how the unity developed, the unity that is Islām.

When all hostilities are dispelled and unity is achieved, that is Islām. This is why God has told us that everything is Islām, that everything everywhere is Islām. The sun, the moon, the stars, earth, fire, water, air, and ether united. Islām dispelled their hostilities and united them. Islām is that which exists without hostility. Thus, there is no hostility in Islām, only unity.

Allāh has said, "O Muhammad, everything everywhere is Islām. I would not have created even one thing without you."

"*Bismillāhir-Rahmānir-Rahīm.* In the name of God, Most Compassionate, Most Merciful" refers to creation, sustenance, and protection. Muslims need to be aware of this. There is no hostility in Islām, no enmity at all, no war. After the Qur'ān and *īmān* were sent down to the Rasūl ﷺ, there was no more fighting. After that, there was no fighting among the Muslims. After the Qur'ān was sent down to him, the fighting stopped, and the Light of Islām was given to them. The result was unity. Muslims need to be aware of this.

What is occurring today is the opposite.

Allāh is the One who is sufficient. Islām exists in Allāh's responsibility. Islām means *sabūr*. Islām means *shukūr*. Islām means saying *al-hamdu lillāh*. We give all praise to God no matter what happens. For what comes in the next moment,

we say, *tawakkul-'alAllāh*. "Trust in Allāh. It is God's responsibility." For situations that arise at this moment or the next moment, we say *tawakkul-'alAllāh* and *al-hamdu lillāh*. Trust is for what is yet to happen, giving all praise to God is for what has already happened. That is Islām.

Islām does not take up arms or distribute swords, guns, and weapons. The weapons of Islām are forbearance, patience, gratitude, trust in God, and giving all praise to God. These are its weapons. These are the weapons of Islām. You must think of that.

This is not understood today. Instead, they try to implement Islām through force.

Al-hamdu lillāh. May all responsibility be entrusted to Almighty God alone.

God said, "O Muhammad! Tell your community that they are the children of Adam ﷺ and the family of Abraham ﷺ. Tell this to your community."

God did not tell him to say, "Over there! That person is a *kāfir*, an unbeliever, this person is Hindu, this person is Christian, this one is Muslim, this one is a Fire-Worshipper, that one is *az-zabūr*, that one is *al-jabbūrat*." He said no such thing. We must think of this. *Al-hamdu lillāh*. Allāh is the One who is sufficient. Trust in Allāh.

QUESTION

I'd like to ask about the meaning of patience and how to attain it.

BAWA MUHAIYADDEEN

Can you attain it? That would be very good indeed.

The earth, the fruits, the trees, the shrubs, and everything everywhere show patience. They are all patient. How we cut into the earth. How we harm it. We take the earth from one place and put it into another. We step on it and kick it. We do countless things to it. We form it into shapes and fire it. How patient the earth is. How tranquil!

We plant a tree, cut it down, saw it, plane it, hammer it,

and throw it away. We use its wood for anything we want.

All things contain life, do they not? There are earth-lives, fire-lives, water-lives, air-lives, ether-lives, and the life of man that is a Light-life. These are the six kinds of lives.

There are viruses and germs in every drop of water. How many lives, how many microorganisms exist in every grain of sand! How many viruses and insects and their eggs, how many things!

As we kill those multitudes of lives, they are patient. They are all growing. We cut down the children of the trees and throw them away. How they bear it. How much dirt we put into water, what we do to it. Water accepts all of it with forbearance. We cut down a tree. It bears everything. How much patience it has.

How much more patience we should have. As we think of each thing, we have to realize how much more patience and tolerance we should have. If we become aware of our own faults and understand the duties performed by the six kinds of lives, if we realize the sorrow and suffering we have caused to each of those lives, and how much patience they have, we would know how much more patience we should have.

Does the earth not speak to Allāh? It speaks. Does it not contain His *rahmah*, His mercy? It does. Does the water not speak to Allāh? It speaks. It too contains the *rahmah*. Does the air not speak? The air speaks. Does the fire not speak? The fire speaks.

There is earth-like patience and water-like patience. The patience of water is such that if a man jumps into water, what will the water do even if the man tries to die there? The water will bring him up three times from within itself. When the man first goes down, the water brings him back up and delivers him to the surface, saying, "Escape! Escape! Go, go!" He goes down a second time: his breath itself pushes him down. The water brings him up a second

time, saying, "Escape!" The third time, his own weight, the weight of his own evil thoughts pushes him down; his own thoughts push him down. The water brings him to the surface a third time. Saying, "Escape!" it lifts him up yet again.

The fourth time, water has shown enough tolerance, and the water itself pushes him down to the bottom. As soon as he goes down, the man begins to merge with the earth. He sinks down to the ground. The water rises up three times and lifts him, tolerating his faults to that extent. We must think of this.

The water rises up three times and lifts a person who has dived in wishing to die. The water lifts him up and brings him back up to the surface. How much more must a human being do! How much more patience must we show! We need to think of this.

To think like this is patience. To think and to be aware like this is to show patience. We must measure our faults with wisdom. We must compare our qualities to the qualities of the earth. We must compare ourselves to each thing. How much exaltedness they demonstrate. They have tolerance and they have peace.

We must ask ourselves, "What am I doing?" We must compare ourselves to them and then display patience. Doing so brings clarity of wisdom and cultivates patience. We must think of this.

God awakened the Light known as Nūr-Muhammad that had been within Him. He commanded that Light to come forth. Earth, Fire, Water, Air, and Ether were present there. He gave the name Muhammad to this Light because the fullness of Allāh's beauty existed in his heart and in his face. Muhammad ﷺ is His Light. The face of Muhammad ﷺ contains the Light of Allāh's beauty. Nūr-Muhammad is the fullness of Light. God gave the name Nūr-Muhammad to the fullness of His *wilāyāt*, His own miraculous qualities and actions.

God said to the Light, "Go. Guide Earth, Fire, Air, and Water to know Me and to accept Me."

The Light known as Nūr-Muhammad went to the elements. He came to Fire. "*Hayy*,[2] O Fire? *Hayy*! *As-salāmu 'alaikum*, O Fire! What *haif* do you have and what powers do you possess?

The Fire replied, "I have no *haif*.[3] I can do whatever I want."

"Really?" said the Light. "O Fire? Is that so? Are you not aware of the existence of Allāh, the One who is greater than you?"

"For me, I myself am the greatest. No one is equal to me."

"Even so, there are things greater than you."

"What are they?" asked Fire.

The Light replied, "There is Air to control you. Air exists to carry you away from the place in which you want to be. It pushes you away. Water is greater than you are. Water can destroy you and your powers. Water and Air are greater than you. They do not allow you to do whatever you want to do. How can you then be the greatest, or do whatever you want? How can you then say, 'I have no *haif*. I am the most powerful, no one is equal to me?'"

Fire replied, "Yes, what you say is true."

The Nūr said, "Say the *kalimah* to Allāh, the only Authority, the only One who is without *haif*. There is a God

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2 *hayy* a greeting used in the heavenly realms

3 *haif* Here, the translator interrupts to ask: What is *haif*? Bawa Muhaiyaddeen ☺ gives this reply:

> "I have no *haif*" means "nothing is equal to me. I do whatever I want. For me, I myself am the greatest. No one can overcome me or do what I can. I am superior. I do what I want. I destroy anything I want to destroy, and create anything I want to create. I have that ability, that power."

who created you and the others. He is the One who created Water and Air and you. Say the *kalimah* to Him. Say, *'Lā ilāha illAllāhu Muhammadur-Rasūlullāh.'* Say this, affirming that Muhammad is His Light and His Messenger."

Then the Nūr went past the fire to the air. "*Hayy*, Air! *As-salāmu 'alaikum*, O Air. What *haif* do you have?"

"I have no *haif*. If I want, I can make the sea into land and the land into sea. I can break apart and blow away mountains. I can make the trees prostrate before me. I can destroy everything. No one is greater than me." said the air.

The Nūr said, "Really? Have you not thought of the existence of Allāh, the One who created you? He is the only One without *haif*. He possesses all powers. He is the One who created you and all the powers. Do you not understand this?"

"I can do whatever I wish. For me, I myself am the greatest. I have the power to destroy the world."

"Is that so, O Air? God has formed mountains and hills to control you. Huge mountains! When you come to them, they split you in two, and they control your powers. God has created enormous mountains to control your force. Therefore, how can you be the greatest? God has put the mountains in place to be greater than you are, to split you in two, and to control your force. Not only that—although you see the faces of others, no one can see your face. No one can see you. Everyone else has a face. You see the faces of others, but no one can know your face or even tell who you are. Are you not aware of this?"

"Yes. That is true."

"Say the *kalimah* to Allāhu, the One Greatest in Wisdom. He alone is without equal. He is the Most Powerful One."

Air said the *kalimah*. "*Lā ilāha illAllāh Muhammadur-Rasūlullāh.*"

After that, Nūr came to Water. "*Hayy*! Peace be upon you, O Water. What *haif* do you have?"

Water said, "I have no *haif*. I am all-powerful. I will make the ocean into land and the land into ocean. I can create and destroy the world. Nothing can grow without me. I am extremely powerful. For me, I myself am the greatest. I am the cause and the creator of everything. Without me, nothing will grow. I am the one with such powers. Nothing is equal to me."

"*Oho*! O Water, Air is greater than you; and when you try to lift the oceans and control them like that, the enormous mountains, hills, and boulders in the ocean will block you. You will not be able to lift them. When you try to move from one direction to another, Air will be there to drive you in a different direction. If you exert your force like that, many clouds chased by the Air will strike you, thunder and lightning will boom from the skies, and compel you to go a different way.

"Not only that, the people of the world will dig wells and reservoirs to stop you from moving through the pathways along which you normally flow. They will block you, and then disgusting smells, worms, and insects will take possession of you. After the people block your flow, worms, insects, and foul odors will take possession of you. This will occur in shallow places. Not only that, everyone will also use you to wash all that is dirty. They will use you in many ways to wash off their dirt. Your actions will help them to do all that is disgusting; you can be used for both good and for evil. There is so much muddy excrement in you. You claim to be great while there are so many degraded things within you. Allāh is the only One who is great."

"That is true. O Nūr-Muhammad, please teach me the *kalimah*. I accept Allāh. *Lā ilāha illAllāhu Muhammadur-Rasūlullāh*. There is no deity other than the One God; Muhammad is the Messenger of God."

After that, the Light said, "*As-salāmu 'alaikum*, O Earth! What *haif* do you possess?"

Earth replied, "*Wa 'alaikumus-salām*, O Nūr-Muham-

mad. I am very low. I have every *haif.* I am the lowest of all. I am the rejected one. I am the most rejected and humble of all. Everyone who walks in the world steps on me, digs in me, and moves me from place to place. I am the lowest of all. There is no creature in God's creation more discarded than I am. They pile filth upon me, they accumulate filth upon me, they accumulate the hells upon me. They put all their garbage onto me. I have to keep all the garbage, the bad along with the good. I have to experience unbearable suffering. I have to hold all that is rejected. I have *haif.* I am the lowest of all. O Nūr-Muhammad! I am the lowest."

It was then that the Light instantly descended, embraced Earth, and kissed it. The Light embraced Earth, and said, "*Hayy*, you will have the greatest of all powers." This is what he said as he embraced Earth and kissed it, placing that kiss upon its forehead.

As the Light gave it that kiss, Earth said, "*Wa 'alaikum-us-salām*. Please teach me the *kalimah*, please give me the *kalimah*. I am the lowest."

Saying, "*Lā ilāha illAllāh Muhammadur-Rasūlullāh*," the Nūr gave Earth the *kalimah*. The Light known as Nūr-Muhammad again embraced and kissed the earth. "O Earth! All the lives created by Allāhu ta'ālā Nāyan will germinate from within you. They will take form from you and grow from you. They will eat food that grows from you. They will grow from the section within you.

"Everything that appears will be made of you. Gold, gemstones, silver, ornaments, the bodies of the lives, the fruit, the trees, the bushes, the weeds, the grasses, and the food for all the living beings in creation will come from you. They will grow from you. All the treasures will come from you. All the atoms, the cells, and the viruses will come from you. O Earth, those powers will be given to you by God.

"For your *sabūr* and for your patience, for your humility and for your gratitude, for your praise and for your trust in Him, Allāhu ta'ālā Nāyan will make you most exalted,

O Earth. There is no one as humble as you, as equitable as you, as patient as you, as tolerant as you, as peaceful as you. God praises you. *Āmīn*." That is what the Light said as he kissed it, praising Earth to that great extent.

It was after this that a handful of earth was taken to the place known as Karbalā'. Earth gathered from all four directions was taken there. The moment Earth was kissed by the Light that is Nūr-Muhammad, wisdom came to Earth. Wisdom, knowledge, Light, and beauty came into Earth.

At that very moment, gemstones, silver, gold, mercury, oil, lead, brass, copper, diamonds, and countless other valuable things began to manifest from within it. It was then that an intelligent awareness, food upon which the living beings could grow, and seeds began to manifest from within it. All of these things came into being then. It was then that the beautiful scent of the earth and its qualities began to grow and fragrances developed within it.

Such was the one handful of earth that God used to create Adam ﷺ, the handful of earth that was placed in Karbalā' when God commanded Michael ﷺ, the Angel of Water, to gather earth from all four directions.

When Michael ﷺ first arrived to take that handful of earth, Earth swore an oath, "Do not take earth from me! I swear in the name of Allāh, do not take earth from me!"

Michael ﷺ went back.

Next came Raphael ﷺ, the Angel of Air. When he was about to take the earth, Earth swore the same oath to him.

Earth also swore the same oath to Gabriel ﷺ, the Angel of Ether, when he arrived.

After that, Israel ﷺ, the Angel of Death, came to gather the earth from all four directions and to combine them in one handful. When Israel ﷺ came to take the earth, Earth swore the same oath. "I swear upon Allāh, do not take earth from me!"

"The One in whose name you are swearing has told me to take earth from you. You must speak to Him about it,"

said Israel ﷺ as he took the earth from all four directions and made it one.

He took that handful of earth to the place known as Karbalā'. When Israel ﷺ put the earth there, Allāhu ta'ālā Nāyan spoke to it. "O Earth! Why did you swear that oath in My name?"

"O Allāh! I possess many colors, many kinds of dirt, many qualities, many energies, many viruses, many hues, many characteristics. You have given those things to me in countless varieties, O God. You have created the colors, the hues, and the qualities. You have created each of them. If You take earth from me to do this, the evil qualities, the good qualities, the sinful qualities, the poisonous qualities and every pure and impure thing that is intermingled within me will come into the creations You are going to create.

"And when these qualities come into them, they will oppose You. They will not believe in You. They will exist with many qualities. Some will say there is no God, others will say there is. They will get hell and the *adhāb*, the punishment, of the fire. O God, my children! Since they would be created out of me, I swore the oath because my children must not go to that *adhāb*." Earth said this and wept.

Then Allāh said, "O Earth! The reason I created so many colors and hues within you was so that I could use the earth-like qualities appropriate for those who would be created from you. I will create appropriate places for each of them. I will give them food. I will make places for them and put them there. I will form them in their own forms and put them in their own places. This is My concern. It will not be your fault. This is My work. The blame will not fall upon you. Creation, protection, and sustenance are My concern, Mine alone." That is what Allāh said.

The earth was then brought to the place called Karbalā' and Adam ﷺ was created from that earth. When Adam ﷺ

was being created, that handful of earth became his heart. It is not that part of the world that is Karbalā', it is this handful of earth, the heart, that is actually Karbalā'.

Earth was taken from the four directions: from the East, the West, the North, and the South. Every human heart is made of earth taken from those four directions. That is the heart, the *qalb*, that is the battlefield of Karbalā'. The *qalb* is the place in which each human being battles the evil that comes from all four directions: the evil qualities, the satans, the demons, the malevolent spirits, and evil thoughts. The *qalb* is the place that was made for Adam ﷺ; this is the handful of earth.

In that handful, God transformed the enmity between the elements, earth, fire, water, air, and ether, into unity through their declaration of *īmān*. He made their enmity into unity, and He made them grow through that treasure of unity. He joined them together as one.

This is Islām: to unite enemies, to become one through Allāh without any enmity, to attain *salāmah*, the state of peace, through *īmān*. Islām is the establishment of the state in which *īmān* is Islām. Islām is to create a place without enmity, to make peace through the *kalimah*, to make everyone tranquil, and to attain unity in a place where one has been an enemy to another. Islām is to unite earth, fire, water, air, and ether, to unite them through the *kalimah*, to make them peaceful, and to dispel their enmity. That is Islām.

O children of Adam ﷺ, this is how God created Adam ﷺ. He created him and all living beings with this very peace. Everything everywhere was made in this way. That is Islām. Allāh united them all without enmity in the state of the *kalimah*. You must become aware of that power. The community of humankind must become aware of this.

Allāh brought the Light of Nūr-Muhammad, the Light that taught the *kalimah* to the elements and led them to accept Allāh, and pressed it into the forehead of Adam ﷺ.

That Light is the *kursī*, the eye of wisdom, in the center of the forehead.

It is because the Light known as Nūr-Muhammad led Earth to accept Allāh—because no one is worthy of worship except Allāhu ta'ālā, and because the Light embraced Earth and kissed it—that the *sajdah*, prostration in prayer, came to be. We place our foreheads on Earth when we bow down to worship Allāh because when the Light known as Nūr-Muhammad led Earth to accept Allāh, he kissed it there. That is prayer. As each human being worships Allāh with *īmān*, he places his forehead upon Earth, upon the place that accepted Allāh, because Nūr-Muhammad taught Earth the *kalimah* and embraced it and kissed it. Each human being places his forehead there and surrenders to Allāh.

This is the state in which we act today. We do this today because of what we have been told occurred then. Because Nūr-Muhammed embraced Earth and kissed it on its forehead, because this is the place where Adam ﷺ accepted and surrendered to Allāh, we place our foreheads there in acceptance and surrender.

The five times prayer is the surrender. Surrender occurs when *īmān* accepts God. "I bow down to You, O Allāh." We touch the ground with our foreheads, the place where the Light known as Nūr-Muhammad kissed Earth. That is where Earth—Adam ﷺ—was kissed by the Light. That is the reason we bow down and place our foreheads on the ground. That is prayer and service performed for the sake of God. We must realize this. We must become aware of this *hadīth*, this tradition, in this state. Those are Allāh's words.

If we think of the words He has spoken; if we understand them within ourselves; if we understand what *īmān* is; if we teach the *kalimah* to the earth, fire, water, air, and ether within ourselves; if we lead these five to acceptance; if we bow down and perform the *rukū'* in this manner; if we surrender to Allāh as we perform our five daily prayers; if

we surrender to Him and understand ourselves, that will be Īmān-Islām.

When we understand, we will never harm any life. All lives will be our own life. All bodies will be our own body. All hunger will be our own hunger. All creations will be our own siblings. Every created thing is a child of God. We bow down for the sake of Adam ﷺ, that child of Light.

We have to fight only in the place within us that is called Karbalā'. We cannot fight with anything external. Karbalā' is here within us. The battle for every *insān*, every human being, is here. There is no battle in any other place in the *dunyā*. May we reflect upon this. Each child must reflect. We who are in Īmān-Islām must think.

Āmīn.

The way we pray and bow down to Allāh today, performing the five daily prayers, worshiping, surrendering, is because the Light of Nūr-Muhammad embraced Earth and kissed it in *'ālamul-arwāh*. We must reflect upon this.

Āmīn. That unity is Islām. *Āmīn*.

al-mubārakāt
the blessings

If we who are in Īmān-Islām think of this and act accordingly, if we can be aware of and understand that state of unity and the riches of the *mubārakāt,* there will be no one in Islām who will have to sacrifice his *īmān* because he is destitute, oppressed, or tormented by hunger. There will be abundance. Everyone will reach peace in equality. These are the commandments of Allāhu ta'ālā Nāyan, His laws, and His words regarding *īmān*.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of God,
the Most Compassionate, the Most Merciful

April 11, 1982

The Wealth of Islam

A Muslim kingdom is Allāh's kingdom. In it, there is no war. In a Muslim country, it is Allāh alone who rules. Allāh rules Islām. It is His kingdom and it does not belong to anyone else. You and I have no authority to rule there. Only Allāh can rule in Islām. This is the meaning: Islām is God's kingdom.

If we say we rule, there will be war and that will not be Islām. We are the Muslims who are in this state today.

Allāhu ta'ālā Nāyan made the treasure that is Islām into inexhaustible wealth for the *awwal*, the *dunyā*, and the *ākhirah*. Allāh made the wealth of the blessings that are the *mubārakāt* of Islām into a resplendent ocean of the *rahmah* of pure *dīn* and gave it to us.

Such is the wealth of this *mubārakāt*. Īmān-Islām is wealth that is pure in the *awwal*, the *dunyā*, and the *ākhirah*. Allāh created the riches of the universe of the *rūh*, the riches of the universe of the *dunyā*, and the riches of the universe of the *ākhirah* for *īmān* and for the absolutely pure *qalb*, bestowing that wealth upon us as Islām.

In Islām, there is no poverty.

In Islām, there are no poor people or rich people. Islām has received that state, that *rahmah*. In Islām, there are no

oppressed people and no oppressors. In Islām, there are no inferiors or superiors.

The reason for this is that in Allāh's Sacred House, in prayer, in worship, in the five daily prayers, in life and in death, and on every front, we embrace each other bosom to bosom and heart to heart. We look upon each other face to face. We embrace heart to heart, greeting each other with the *salām*, and praising Allāh. We embrace our brethren saying, "Peace and the mercy of God and His blessings be upon you. We have received that mercy with understanding." We embrace each other as brethren with that thought.

In Islām there is no superiority or inferiority in a house of worship, in the grave, on the Day of Judgment, in this world of form, or in the world in which creation first began. Through Īmān-Islām we find the proof of being one family and one group. Allāh has given us His mercy in the state that is Īmān-Islām to make us complete. In Islām there is no evidence of a rich man or a poor man. Everyone is equal. If a child is ill, the entire family is ill. If a child is happy, the entire family is happy. If a child is sad, the entire family is sad. In Islām, happiness and sadness are considered equal. In a family too, they are the same; they do not exist separately from one another. That is Islām. May we think about this Islām in which there is no concept of a pariah, a poor man, or a rich man.

However, Allāhu ta'ālā Nāyan has created certain ponds for His *rahmah*, His mercy.

When the rain falls, it fills the ponds. The water does not cover all the ground but fills only the low places. The water does not linger everywhere.

God has filled the mighty oceans with water, but that water is of no use to anyone for quenching thirst, is it? Yet He has filled certain other places with that *rahmah* for everyone to use, has He not? Similarly, although someone without *īmān* may be filled with an ocean of material wealth, that wealth will not quench anyone's thirst.

Although the *rahmah* does fall upon places without *īmān* and Islām, there is no conservancy for it and it all just flows back into the ocean. It ends up in the ocean and four other sections mix with it. Dirt and odors mix with it, all the waste products, the mud, and the mire mix with it there. The water into which those things have been incorporated becomes heavy; that is the salt water, the water that does not quench thirst.

It is in this way that satan's sections all ruin the *rahmah* of Allāh. When the *rahmah* and the wealth go to someone without *īmān*, he will be unable to safeguard it, and the riches of that *rahmah* will flow away, twisting and turning like water flowing back into the ocean. In such a person, the riches of the *rahmah* are mixed with all the portions of the world and they just flow into the ocean. That water becomes part of the ocean.

Who can use it? It is not useful. Whose thirst will it quench? The *dūlah*, the wealth, of a person with no *īmān*—his riches, his properties, his ability to do as he pleases—will be of no use to those with true hearts. Everything he possesses will be like water that flows into the ocean.

Allāhu ta'ālā Nāyan does not allow His *rahmah* to collect everywhere. He has filled very few places with it. Those are the great ponds and wells. When that water fills those places, it is useful to everyone. Cattle, goats, and everyone can drink there. Everyone can drink that water, everyone can quench their thirst, everyone will be made happy. Those who wish to bathe can bathe, those who wish to drink can drink, those who wish to enjoy it can enjoy it, those who wish to take from it can freely take from it. Anyone who wishes can collect as much as he needs to quench his own thirst, can he not? That is *rahmah*.

Similarly, in Islām, Allāh has filled certain *qalbs* with that *rahmah*, that understanding, that section. God has brought His *rahmah* to certain places and filled those places for all who want it. He has filled those ponds with Islām, saying,

"All who need it! Take as much as you wish, share it with others, and tell others to take as much as they wish." That is the meaning.

Allāh has filled some of the children with that wealth, like a pond filled to overflowing. He has filled certain places with it, saying to those children, "This is not only for you. It is for your brothers and sisters as well. It is for everyone." Allāh has filled you with this on behalf of others. It is for the needs of others, to dispel the thirst and the sorrows of others, to cleanse the dirt of others. You have been filled with it. It is not for the "me." It rightfully belongs to everyone.

That is Islām, *that* is what is known as Islām. Allāh gathered that which rightfully belongs to everyone in one place, to share with everyone, to quench their thirst, to cleanse their dirt, and to dispel their karma. That is Islām. The Rahmatul-'ālamīn, the Mercy for All the Universes, fills a particular place with that wealth so it can be shared and given to all places.

You must give generously of the *rahmah* that fills you. A Muslim must give with an overflowing heart, the way a pond gives water, knowing each face, knowing the state of each heart, knowing each stomach. This is how it must be given. That is Islām. This is the reason Allāh filled the ponds known as Islām. This is why He did not keep the *rahmah* everywhere. He stored it only in certain ponds. He made those places so the water could be collected and distributed to those with *īmān* in order to bring peace and to quench the thirst of the *ummah* who are your brothers and sisters. These are the riches of Īmān-Islām. This is the wealth of the *mubārakāt*.

Allāh creates so much *rizq*, so much sustenance, by causing a tree to bear fruit. Can the tree keep it all for itself? No. The tree is granted fruit so the hunger and thirst of so many others can be satisfied. It is created as one but given to many. Just as God makes one tree that can give to so many

living beings, He makes an *insān* who possesses the wealth that is Islām to satisfy the hunger and thirst of many. Islām is the good gift that is like that.

Because God makes a tree, a pond, and food to benefit others, Islām will cause you to thrive. You will prosper. Islām demonstrates what a tree and a pond do. If the tree looks for things for itself, if the pond uses the water for itself, that will not be *rahmah*. That will be like the ocean, of no use for anything. Such a person will be an ocean that does not quench anyone's thirst.

If this state of Īmān-Islām exists within you, if you share this *rahmah* with everyone, and if you establish this unity of brotherhood, Allāh will send more and more *rahmah* and keep filling the pond as the unity grows. He will cause the tree to blossom more and more and to bear continuous fruit. Allāh will increasingly bless it and send more *rahmah* so you can freely draw out the water in great quantities, taking and taking without limit. This is what Īmān-Islām will bestow upon you.

Anything that deviates from this will end up in the ocean and will not quench thirst. The riches of a person without *īmān* are like an ocean of seawater.

The riches of *īmān* are the *mubārakāt*, riches that satisfy everyone's needs. *That* is Islām. This is why there is no poverty in Īmān-Islām, no illness, no disease, no hunger. Īmān-Islām exists in a state in which these things do not exist. This is the meaning.

We must think of unity and exalted qualities.

When this state exists within us, there will be no one in Islām who will be inferior or superior, hungry or poor. The people will be content to receive their sustenance, their *rizq*, at each designated moment. The water will be distributed freely from the place where the pond is full. When the tree bears fruit, the people will eat and rejoice. We are capable of living like this.

Only this is Islām. Only those who exist in this state

can be called Muslims. The riches of those who deviate from this state will be like the riches of *jahannam*, or hell, riches that are of no use for anything. Like seawater, they will not quench thirst.

They will be riches held without the responsibility of ownership.

If we who are in Īmān-Islām think of this and act accordingly, if we can be aware of and understand that state of unity and the riches of the *mubārakāt*, there will be no one in Islām who will have to sacrifice his *īmān* because he is destitute, oppressed, or tormented by hunger. There will be abundance. Everyone will reach peace in equality. These are the commandments of Allāhu ta'ālā Nāyan, His laws, and His words regarding *īmān*.

Īmān-Islām is the state of equality, peace, and tranquility. That is Islām. May we reflect upon this.

If we live in this state, not one living Muslim will experience the hardships of poverty, the hardships of hunger, the hardships of illness, or the hardships of oppression. Those in Īmān-Islām will not reach that difficult state. They will attain peace, tranquility, and cheerful hearts. Such is the unity, the peace, the tranquility, and the wealth of Islām. They will gain the happiness of wealth devoid of poverty. This is Allāh's *rahmah*, Īmān-Islām. May we reflect upon this. Having reflected, may every one of us in Īmān-Islām perform the requisite duties and follow the appropriate guidelines. If we do these duties, knowing who has the wealth and who does not have the wealth, the duties we perform will be Allāh's duties, the duties of His *barakāt*.

The duty that is done by His treasures of abundance will be the duty of the pure ones who have received the *rahmah* of Allāh that perfects the hearts of the Rasūlullāh's community. May we think of this.

Āmīn. Āmīn.

May Allāh give us this help, this heart of *rahmah*, and this abundance with His grace.

Āmīn.

As-salamu 'alaikum wa rahmatullāhi wa barakātuhu. Peace and the mercy of God and His blessings be upon you.

Since it is Monday night, we should have been doing *dhikr* as we usually do, but for our state today, we spoke of *ahādīth* and ways to strengthen our *īmān*.

May Allāh pardon us. Since we thought of Him, speaking with good intentions of how to strengthen *īmān* and live in unity and peace, may Allāh accept it as our rightful form of worship. May He make our hearts strong.

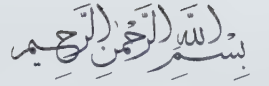
Āmīn. Āmīn. Āmīn. Āmīn.

Yā Rabbal-'ālamīn. O Creator and Cherisher of All the Universes.

al-jihād fī sabīlillāh

the struggle on the path to God

We must wage the *jihād*, the struggle, on the path to God inside ourselves, inside this body, inside this *qalb* against the primary enemies there: the enemies to truth, the enemies to goodness, the enemies to *īmān*, the enemies to our good actions, the enemies to good thoughts, the enemies to prayer. Dwelling in our bodies are four hundred trillion ten thousand of these vampire-like *spiritual* enemies.



In the name of God,
the Most Compassionate, the Most Merciful

April 26, 1982

The Struggle on the Path to God

My brothers and sisters in Īmān-Islām! We have recited the *kalimah* and we have faith in God. We have *īmān* in the message brought to us by Rasūl ﷺ. We accept and believe with certitude that what he brought to us is just and true. We believe this truth to be the eyewitness for our lives and the eyewitness for the *ākhirah*, the kingdom of God. That state is Islām. To establish that state is Īmān-Islām. We must think of this.

Thus, we must have faith in Allāh and say the *kalimah* to Him, accepting Him and His representatives with *īmān*. We must bow down before Him and worship Him, knowing without the slightest doubt that Allāh is One.

We must worship Him and act with His actions within ourselves according to His principles and laws, ultimately living and doing duty as His slaves.

This is the *qudrah*, the power, that has dawned from within the beauty of Islām. This is the wealth of Allāh's power. Brothers and sisters, we must reflect upon this.

After reflecting, we must understand: who is the primary enemy to the meaning of the principles we accept?

We must understand and know who is the enemy to truth, and begin to fight the primary battle, the *jihād* on the

path to God.

We must go on that path and battle the forces that are the enemies to the principles we accept. This is the primary battle undertaken by the *kalimah* of the *īmān* that is Islām. For *jihād* on the path to God, we must fight the first and primary battle to discover the first and primary enemy to truth.

Allāhu akbar! Allāhu akbar! Lā ilāha illAllāh Muhammadur-Rasūlullāh: God is greater! God is greater! There is no deity other than the One God; Muhammad is the Messenger of God. The first war we must fight is *jihād fī sabīlillāh*, the struggle on the path to God inside ourselves, inside this body, inside this heart against the primary enemies there: the enemies to truth, the enemies to goodness, the enemies to *īmān*, the enemies to our good actions, the enemies to good thoughts, the enemies to prayer.

Dwelling in our bodies are four hundred trillion ten thousand of these vampire-like *spiritual* enemies.

Existing there are satan, satan's qualities, his foul words, jealousy, envy, vengeance, corruption, deceit, and treachery, mantras, magic, "I, you, mine, yours," intoxicants, lust, theft, murder, falsehood, and the countless other qualities and actions like these that belong to satan.

The enemies that separate us from God and God's truth are arrogance, karma, illusion, desire for land, desire for sexual pleasure, desire for possessions—and anything that divides the brothers and sisters who are the children of Adam ﷺ, anything that destroys the state of peace and tranquility, anything that separates us from God and truth.

The first *jihād* on the path to God must be fought with these enemies. It must be accomplished and ended within ourselves.

Within us is an immense city containing a mysterious world. This enormous secret world contains the eighteen thousand universes that exist inside the heart in this body. In that world, there are eighteen thousand universes that

exist in the mind of the heart. There are two places: the mind is one place and the heart is the other.

The mind contains fifteen realms that possess the nature of the mind and that are connected to the mind. Existing at the very edge of the eighteen thousand universes, the mind is a world connected to earth, fire, water, air, and the ether that is illusion. The fifteen realms operate in this state.

Earth, fire, water, air, and the ether that is illusion predominate in this interconnected world. They exist wherever we look. This interconnectedness exists between the earth and the sky we see outside and it also exists inside the body.

This is the creation-world. The fifteen realms within it are connected to creation and form. The fifteen realms make up the world that is connected to form. This world consists of seven hells below, seven heavens above, and the central realm that is the mind. The war takes place in these fifteen realms in the world dominated by the mind.

Their energies are earth-energy, fire-energy, water-energy, air-energy, and the energy of the ether that is illusion. These energies exist in the fifteen realms of the body: seven worlds above, seven worlds below, and the mind that exists in the central world. This is where the mind spins. Here, it travels up and down. Here, all four hundred trillion ten thousand *spiritual* beings, differences, miracles, and energies operate.

These are the energy-miracles. The fifteen realms work through fire-energy, air-energy, and the other elemental energies. We need to use so many strategies when we fight against them. "I, you, I, you" is the war. We must make war on the separations created by the energies that move about randomly in the fifteen realms.

After the war is over, that which is known as the heart will lie beyond it.

That is God's kingdom. God is there with His representatives, His prophets, His Qutbs, His angels, and His

Light, the pure soul, the pure *rūh*, the Light that exists in the soul.

That exists as His kingdom in one point, one atom of the heart. His power exists there in one *nuqtah* [·], one atom, one point in the heart. That is the secret of this world—this dot is the *dhāt*, the essence of God's grace. This is His kingdom, the kingdom of truth, the sacred kingdom of absolute purity, the kingdom of heaven.

The eighteen thousand universes in God's kingdom exist as He does, and prevail there. That world is the kingdom of truth, the kingdom of knowledge, the kingdom of Light, the kingdom of the soul, the kingdom of *'ilm*, the kingdom of justice, and the immeasurable power that contains His three thousand divine qualities, His ninety-nine beautiful qualities and actions, His actions and codes of conduct, His compassion, peace, unity, and tranquility. That is the kingdom in which peace is achieved.

That *qalb* lies beyond the war. That heart is the kingdom of *īmān*, the kingdom of justice, Allāh's kingdom.

Until we reach that kingdom, the *jihād fī sabīlillāh,* the war on the path to God, will be within us, within this body.

For us, my brothers and sisters in Īmān-Islām, cutting away these evil qualities and differences is *jihād* on the path to God. The war is to fight against and to cut away the qualities opposite to Allāh's truth. This is our *jihād* on the path to God. May we reflect upon this.

Each one of us must think of this and endeavor to accomplish this on the path to God. After we do this and move beyond the war, we will be one family, the children of Adam ﷺ, one group. Then there will be only One God for us, only One to whom we pray. Then we will understand—only that One is worthy of our worship.

After this, there is no war. After this, slaughtering others, spilling blood, and killing simply do not exist. This war of *īmān* is fought and completed within oneself.

No matter for what cause or how many warriors are

arrayed against him, anyone who fights within himself and successfully ends the war by eradicating those warriors within himself will find peace. He will obtain inner peace and tranquility by cutting them down with determination, certitude, *īmān*, patience, gratitude, trust in God, and giving all praise to God.

If we bring an end to the war with those qualities, we can find peace and tranquility within ourselves.

There is no other enemy to Allāh. The enemy to Allāh is within us. As it approaches us, it takes various forms. As it approaches us, it takes the form of four hundred trillion ten thousand miracles.

What comes at us from the inside exists within all human beings. Thus, the people are not our enemies. Our enemies are the qualities of satan inside the people. If each of us fights against those qualities within ourselves, the enemy will be cut away and we will see only brothers and sisters. *That* is Islām.

This is what the prophets came to accomplish: to tell us to fight the war that cuts away the evil qualities within the self. This is *īmān*; this is the *kalimah*; this is firmly established faith in Allāh.

The Qur'ān, the ancient histories, the prophets, and the Qutbs all came to tell us to fight correctly and to successfully complete this war within the self, telling us, "You must wage war within yourself."

When everyone finds peace within himself after winning this inner war, what wars will there be in the world? What battles, what separations, what differences will there be? We who are *insān*, we who are human beings, must reflect upon this.

After we reflect and then complete the entire *jihād* on the path to God within ourselves, *that* will be Islām.

First, we must fight the enemies within ourselves with the *jihād* on the path to God. *Jihād fī sabīlillāh* does not spill blood. We must use the wise sword of faith, certitude,

determination, and *īmān*, the sharp sword of wise justice, to cut down the divisiveness of those internal forms that continuously change their shapes as they attack us. We must reflect upon this.

This is the first war we must fight. This is *jihād* on the path to God. We must fight the enemies to our *īmān*, the enemies of faith, the enemies of prayer. After we finish waging the war against them within ourselves, we will reach peace. When everyone attains that peace, our lives will have the peace and tranquility of heaven.

We must reflect upon this. After reflecting, each child must fight against each of those qualities within himself.

We have within us both *halāl* and *harām*, what is permitted by God and what is forbidden by God. We have good and evil. We must use the good to battle the qualities that attack truth. That is what must be done. We Muslims need to think about this.

If after thinking in this way, we act in this manner and finish the war, each one of us will be capable of ruling Allāh's eighteen thousand universes. Then each one of us can see the kingdom of God's *rahmah*, His mercy, in peace. This is the Heart within the heart.

If we can overcome the world of the mind, we will see the kingdom of God that exists as the sacred kingdom of absolute purity, the kingdom of the soul, the Heart inside the heart.

The mind is illusion's kingdom and the heart is God's kingdom. The mind is creation's kingdom and the heart is God's kingdom—the kingdom of Light, the kingdom of resplendence. We must know this. We must overcome the kingdom of illusion known as the mind and then see the kingdom of God, the luminous kingdom of the soul inside the heart.

The mind is one thing, the *qalb* is another. The mind randomly travels throughout the fifteen realms. Wisdom looks at the other world. Wisdom, truth, and justice look

at the world of God's kingdom. This is what we must understand.

There are two parts. A human being has two forms. He has taken one form in the world ruled by the mind. The other body of absolute purity lives in the kingdom of God, God's world, the soul's world, and exists within him as the absolutely pure body of wisdom.

The qualities of both bodies are within the human being; both forms are within him. One form—this form that has taken shape out of earth, fire, water, air, and ether—randomly travels throughout the fifteen realms. The other form has taken form from the Light of God, resplendence, and justice. It has taken form from the absolute purity of God's resplendence.

A human being has two forms and that is the reason he has two types of qualities. In one form he says good things, in the other form he says evil things. These are his qualities and the two forms existing with him. One is inside, existing formlessly. The other is outside, existing as his form, his shadow, functioning there.

Both forms have discrete qualities and duties. We must think of this. After thinking, we must wage this war correctly, using our *īmān*, *'ilm*, justice, and conscience.

Then we can go beyond to the kingdom of God, and reach peace in the kingdom of Allāh, the kingdom of justice, the kingdom of the soul that is the sacred kingdom of absolute purity.

We who are Muslims, we who have accepted *īmān*, we who have accepted Allāh, must reflect upon this. If after reflecting we wage war and finish the *jihād* on the path to God against the qualities and actions within ourselves, we will have peace in our lives. Each one of us will have peace and tranquility in our lives. May we reflect upon this.

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu. Peace and the mercy of God and His blessings be upon you.

Allāh is the One who is sufficient.

al-insān
the human being

For *insān*, Islām has one and only one point—the exaltedness of Allāh, an exaltedness without comparison, parallel, or equal. There is nothing like Him. This point is truth. It is Islām. Before He created the soul, God first created its *rizq*, its sustenance, in *'ālamul-arwāh*, the world of pure souls. The sustenance for the soul is truth, the truth known as Allāh. It is good. That is what tastes good to *insān*.

In the name of God,
the Most Compassionate, the Most Merciful

May 10, 1983

The Straight Path

All praise and all grace belong to You, O God. May they always belong to You.

Āmīn.

O Most Compassionate Rahmān, may our breath and our words, our studies, our lives, and the goodness in our lives belong only to You. May Your breath, Your words, and Your life exist as our life. May our lives be fulfilled and completed as Your life. *Āmīn.* May our lives always belong only to You.

Bismillāhir-Rahmānir-Rahīm. In the name of God, Most Compassionate, Most Merciful. Precious jeweled lights of my eyes, God created the community of humankind, the children of Adam ﷺ, upon whom He bestowed seven kinds of wisdom.

Into them, He placed many fundamental principles and demonstrated His *wilāyāt*, His many beautiful qualities and actions. He placed within them the *sirr* as well as the *shirk*, the mystery as well as that which is held equal to Him; the *khair* as well as the *sharr,* the good as well as the evil; the *dhāt* as well as the *sifāt*, the essence of His grace as well as the creations. Into the children of Adam ﷺ, Allāh placed good and evil, truth and falsehood, heaven and hell, and

Himself as well as His opposites.

The things said to resemble Him are opposite to Him—they are known as the *gods*. Allāh is One. The *gods* opposite to Him are many. They are the energies of creation.

Into the children of Adam ﷺ, Allāh placed wisdom and ignorance, happiness and sadness. He placed there cooling fragrances as well as hypnotic fragrances; sweet, ripe tastes as well as mesmerizing tastes that can kill; loving glances as well as hateful glances; open-hearted love that bears fruit as well as the hateful, repulsive, false love that is given for the sake of appearances.

He placed there a life of truth as well as a life of *nafs*, or self. Allāh placed there prayer that cherishes truth—prayer that cherishes and prays to that One—as well as prayer that focuses on the millions of *gods* that are worshiped by the ambitions and ideas of the self with the aim of acquiring something for the self. Allāh has placed there countless mysterious actions like these along with countless energies and their actions.

As a result, man is the *sirr*, the mystery. Man is the most mysterious of all creations.

His life can go on the good path as well as on the evil path. The exaltedness of man lies in knowing which path is good and which path is evil. His exaltedness lies in knowing and in acting accordingly. This is the exaltedness of man.

What is it that is *sharr*, evil? *Shariyā*? Is it correct? What is *ash-sharī'ah*, the law?[1] What is it that is good? What is the completion that is truth? We must understand. To know this, to understand this clearly, and to put it into action is Islām. That is Islām.

That state of divine knowledge came into being in *'ālamul-arwāh*, in the world of pure souls, when the soul

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1 *sharr*, *shariyā*, *ash-sharī'ah* Bawa Muhaiyaddeen ﷺ is layering languages and meanings: *sharr* means evil in Arabic. *Shariyā* in Tamil means Is it correct? *Ash-sharī'ah* in Arabic means the law (for correct conduct).

was formed. God bestowed this exaltedness upon man in the world of the soul.

Before He created the millions of lives, before He created the energies, before He created the earth, the sky, the land, and the underworld, before He created the eighteen thousand universes, the world, heaven, hell, earth, fire, water, air, ether, the sun, the moon, the stars, and the countless other creations, Allāh created the food known as goodness for *insān*. For hell, He created the *dunyā*-food, the world-food, known as evil. He created the food seventy thousand years before He manifested the *rūh*, the soul.

God created the food first.

We must know: What is the food for Islām? Islām is purity. For *insān*, Islām has one and only one point: the exaltedness of Allāh, an exaltedness without comparison, parallel, or equal. There is nothing like Him. This point is truth. It is Islām. Before He created the soul, God first created the *rizq*, the sustenance, in *'ālamul-arwāh*, the world of pure souls. The sustenance for the soul is truth, the truth known as Allāh. It is good. That is what tastes good to *insān*.

The *sharr*, the evil, consists of the landscapes of the world, the hypnotic delusions, the energies, the cells, and the created things related to them. That is what tastes good to man's mind. The *sharr* consists of evil actions, evil qualities, and so forth. The tastes belonging to evil are the sections of the world.

The taste belonging to the soul is the soul's sweetness, Allāh's sweetness, the section of truth in the *ākhirah*, His kingdom.

These two kinds of tastes are the two kinds of food. These two kinds of food are there for man. For one person, the world and its aspirations and actions are the good taste and the good food. For another person, Allāh, truth, His actions, and His qualities—those aspirations—are his food: truth is his food, those qualities are his food. We must understand them both through *'ilm* and wisdom.

One is evil and the other is good. Allāh made them both manifest and both are His responsibility. However, man must be clear about what is evil and what is good. One was manifested to him in the world of pure souls, but both are within him, both sections have been made manifest within him.

When man emerged from the world of pure souls into the section known as the world, he had to understand both. He had to understand which one was sufficient, which one tasted good, and which one made him happy.

The entire purpose of his life was to discover this.

Man has to know this in his life. Knowing this and seeing this completion, this taste, this happiness, and this love is Islām. One who knows this is a Muslim. That is Islām and those are its treasures, the inexhaustible treasures in his life.

Without those treasures, no matter how many miracles he experiences in the world, no matter how many energies and treasures he collects in the world, no matter how much praise and fame he obtains, there will be a deficiency in the wealth in his *qalb*. His heart will feel its absence. The hunger will be ever-present. His wealth will be insufficient and he will be hungry. Suffering and trouble will regularly enter his life. He will lead a life without peace and tranquility. He will not have that completion.

The things he collects in the world will all change.

However, that One Treasure is an unchanging thing that will bring peace to anyone who fills his heart with it. He who correctly builds the peace that is given like that is a Muslim and that is absolutely pure Islām.

The treasures of anyone who collects things that do not bring peace will bring him *jahannam*, hell, suffering, and hunger. He will be continually hungry. The fires of hell will constantly burn within him: the fire of sin; the fire of anger; the fire of arrogance; the fire of fanaticism; the fire of his social class and ethnic group; the fire of color; the fire of desire for land, desire for sexual pleasure, and desire for

gold; the fire of arrogance, karma, and illusion; the fire of vengeance; the fire of cruelty; the fire of hunger. So many millions of fires.

Four hundred trillion ten thousand *spiritual* miracles, praise, and fame will burn within him. His heart will always be the house of hell itself. His heart will not be a house of heaven for his life. It will not be a house of truth. That heart will always be a heart of fire; that will be apparent. His life will be a life of fire. It will steadily burn with treachery, deceit, vengeance, cruelty, and anger.

As a result, he will be a person who also makes other living beings suffer. As he himself burns in the fire, he will embrace other lives and make them suffer as well. He will latch on to other lives in order to make his own escape from the fire in which he burns, dragging and pulling them into it too. He will try to feed everything he touches into that fire. He thinks he is saving himself by doing so. Never! He is only pulling others into his own fire.

He is pulling in others for his own escape. He is tormenting other lives for his own glory. He is pulling other lives into his fire for the sake of acquiring land, sexual pleasure, and worldly possessions. Thus, he will be someone who causes pain to all lives. While he himself burns in the *nafs*, in the self, in the desires of his mind, in the terrible fire of the hell of his life, he tries to make others prey to the fire. He subjects them to the same suffering.

He who does not know the path of *sharr* and *khair*, he who does not understand the meaning of *sharr* and *khair,* has embraced the world.

He who has understood the meaning, he who has embraced the goodness of the *rahmah* of the kingdom of God, he who has understood this *khairāt*,[2] this absolute goodness, this *dūlah*, this wealth that is the undiminishing wealth, he who partakes of this food in an undiminishing way, is in Dīnul-Islām.

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2 *khairāt* goodness; good actions

He who does not know this, he who has not gained this wealth, appears with many millions of faces. He has four hundred trillion ten thousand faces, minds, qualities, actions, behaviors, ideas, desires, and attachments. How many of them come into being within him like this!

As a result, *insān* is the *hayawān* and the *hayawān* is the *insān*, man is the animal and the animal is the man. The form of an *insān* and the form of a *hayawān* appear within him. The form of a satan and the form of a man may both appear within him. Snakes, scorpions, tarantulas, elephants, horses, asses, and many millions of faces, qualities, and actions come into being within him. He displays each face, form, and quality, one after the other.

If he does not possess the light-face of the *rahmah*—the perfect and complete luminous wisdom belonging to Allāh, the food of the *rahmah* that emerges from the qualities of Allāh, the complete food that is *al-hamdu lillāh*—he will accumulate that worldly portion.

The states of peace, tranquility, serenity, a resplendent face of light, a beautiful heart, peaceful words, love, compassion, mercy, the actions and demeanor of the Rahmatul-'ālamīn, the qualities and actions of the Creator, the Protector, and the Sustainer will dawn in he who has gathered the *rahmah*. The qualities, the actions, the conduct, and the beauty of the Nūr and Allāh's beautiful qualities and actions can be seen within him. They can be seen in his *qalb*, his heart, his face, his actions, his demeanor, and his love. They can be seen in his wisdom.

Thus, man can live with both parts. These two parts can be seen as man's form. How much splendor and beauty can be seen in Allāh's section within him! Four hundred trillion ten thousand kinds of things can be seen in satan's section, hell's section. They can be seen in the two sides of man. Those who are *insān*, those who are the children of Adam ﷺ, must understand this.

God manifested the human being through Adam ﷺ. The

section of the *rūh*, the soul, was revealed through Adam ☺. God manifested Adam ☺ as the means for the soul to be placed into a form. He assembled the substances known as earth, fire, water, air, and ether, buried that section of the soul within them, and revealed it.

There are two parts in *insān*: heaven and hell. The *khair* is heaven and the *sharr* is all the spectacles and forms on the paths connected to hell. This is what has been revealed.

He who clearly comprehends this is a Muslim.

There is only one path for this: the *high way* that goes from the East to the West. Islām is the *high way* path, a single path. That path is the *high way*. Only one path belongs to *insān*, the *high way*.

Until he opens the path that is *khair*, four hundred trillion ten thousand forms will develop within him on every other path. Each of those forms will be capable of attacking another, tormenting another, killing another, and eating another being.

We who are *insān* have forgotten what was explained to us in the world of pure souls. God manifested the prophets to reveal this to us again. He manifested His representatives to remind us. They enabled us to remember again. He sent them with His laws and commandments, and through them, He reminded *insān* of those laws and commandments.

Many *ambiyā'*, many prophets, came for this purpose. The *rusul*, the messengers, were sent for this purpose. The lights of God, the *aqtāb*, the *auliyā'*, and the *ambiyā'* were sent for this purpose. So many like them were sent.

My love you, jeweled lights of my eyes. *Insān*, man, must think of this. One of the meanings of Islām is truth. The riches of truth are peace, love, tranquility, compassion, the three thousand divine qualities of Allāh, the ninety-nine *wilāyāt* that are God's actions and conduct.

When man embraces and gathers those riches inside himself and attains peace, that peace is Islām. That

tranquility is Islām. That unity is Islām. That state of compassion is Islām. That truth is Islām. That one family made up of the children of Adam ☺ is Islām. That one truth is Allāh. Allāh's *rahmah* is man's food, his wealth, and his *'ilm*, his divine wisdom.

A Muslim is a person who has received this *'ilm* and this *rahmah*. A Muslim is a person who has obtained the *khair*, understanding it and obtaining peace from it. Once he has understood this, everything else is dead for him. The world is dead for him. He who has understood *sharr* will make it *maut*, or dead. Accordingly, he who has understood *khair* will make it *hayāh*, or alive. He will make his life *hayāh*. He will obtain love, peace, and unity in his life. *My love you*.

We must transform ourselves into the qualities, the actions, the conduct, the manners, and the state of Islām.

Then that mercy will enter all lives, that compassion will intermingle with the *qalbs* of all living beings. Patience will scrub them, wash them, and make them clean. Unity will embrace them to its heart, bosom to bosom. The qualities of Allāh will enter them and dwell there. Allāh's beauty, His countenance, and His Light will intermingle there.

Wisdom and strength will develop and spread throughout that heart. Wisdom and strength will unfold there in the house of the heart as the resplendent place of worship that is the Ka'bah of the *'arshul-mu'min*, the throne of the believer.

Every one of those beings known as the Rahmatul-'ālamīn of Allāh, all of them, the *ambiyā'*, the *aqtāb*, the *auliyā'*, the *malā'ikah*, as well as those *jinns* and fairies who have received the wealth of *īmān*, will arrive there every second to do *tasbīh*.

A person with such a heart will bow at Allāh's feet, dedicating himself to the One without equal or parallel. In that heart, he will reach the *firdaus* known as heaven and paradise. He will gain paradise in that *qalb*.

He will live simultaneously in the *dunyā* and the *ākhirah*. His *dunyā* is paradise, and *firdaus* and *ākhirah* are also paradise in the place of worship that is the Ka'bah. The Completion of Light, the Nūr, fills him, and he exists as a *qalb* of Light. There, peace and love will multiply and increase. There, unity will resonate. The resonance of Allāh, the resonance of His *rahmah* and the food of His *rahmah*, the delights and the tastes of that food, the sources of the taste, all of it will be perceived in that sweetness, and he will be overwhelmed with bliss.

Those riches will be inexhaustible.

No problem, no want, no sadness, no sorrow will disturb the peace of his life. He will exist in a state of peace, serenity, and tranquility. That peace is Islām, that state is called Islām. All of us must reflect upon this.

What is the meaning of Islām? What are good and evil? These are things we must think about. We must understand, and each child must act in the way he should act. We must understand the purpose of each point.

God exists as something that has no equal or parallel. We can certainly understand that He is a great Treasure. Precious jeweled lights of my eyes, this earth and its gold, silver, gemstones, and wealth, the sun, the moon, the stars, the miracles, the occult powers, the *gods* we see, none of those riches are like Him. The sun is not like Him. It does not compare to Him. The moon does not compare to Him.

Regardless of how many things we obtain in the world, none of the education, the titles, the honors, or the knowledge we have studied will ever compare to God's wisdom.

Nothing resembles Him. Nothing is equal to Him. Nothing is similar to Him. None of the things we have collected, none of the things we have seen, none of the things we have experienced, none of the things we have gathered, none of the things we have looked upon, compare to Him. He is valuable beyond all other things, valuable, inexhaustible, peaceful, tranquil, valuable, so valuable,

ever-valuable, beyond, beyond all our wisdom.

As we go further and further beyond our wisdom, the value increases and increases. As we analyze and analyze, the value keeps increasing. As we cut and cut, cut and cut, cut and cut with our wisdom, as we cut and cut His *wilāyāt*, His miraculous qualities and actions, as we look and look inside, the value will increase. The light will increase, the light will continually increase.

Precious jeweled lights of my eyes, if we take an atom, cut it into a billion pieces, and look at one part, the *wilāyāt* will revolve around each other without touching, ninety-nine by ninety-nine. His *rahmah* will revolve there.

If you take one of those parts, cut it into seven hundred fifty million pieces, take one part, and look at that atom, it will be the same, the ninety-nine will revolve around one another without touching. That is His miracle. One will revolve around another without touching. There are many powers and then they will revolve with even greater power.

If you take one of those parts, cut it into five hundred million pieces, and look at one of them, that one will revolve around another, without touching, and with even greater power. The power will be greater. One will not touch another, ninety-nine, ninety-nine, ninety-nine, one inside another, will revolve around another, ninety-nine by ninety-nine.

Then, if you take one of those parts, cut it into two hundred fifty million pieces, and look at one of them, they will revolve around each other again without touching. If you take one of those parts and cut it into one hundred twenty million pieces, each one will exist there without touching another. The power will be even greater, even greater, even greater, as it revolves.

If we cut and look with our *Pērarivu*,[3] one will revolve around another without touching. The power will be great-

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3 *Pērarivu* Divine Luminous Wisdom, the supreme, seventh level, the wisdom of the Nūr

er, its light will be greater, the rays of light will be greater. God's wealth will continually increase in each ray.

If we continue to cut and we look with the resplendent wisdom of the Nūr until we have only one part left, that is what will pull us in. It will pull us in. We will be unable to look at it. We will be pulled into that Light and we will disappear. We will just fall into that Light and lose consciousness without ever being able to find its end.

The power without end is God.

The endless power that has no equal, no companion, no parallel, no equivalent is God. It is truth. That truth is God. He is beyond even that level of wisdom and His end cannot be found. That One power is called God. It is called Allāh. It is an absolutely complete and perfect thing. We cannot find its end. This is all we can see even with the ultimate level of Divine Luminous Wisdom.

It is like measuring the water in the ocean, like entering the ocean with an eyedropper and saying, "It has diminished. This is all there is. We have measured it. There is no more." Our wisdom does not even contain one drop of His wisdom. Our wisdom, our qualities, and our section do not even have one drop of His—we have less than an atom.

With our wisdom, we cannot know the One who possesses that *rahmah*; we cannot know the *bahrul-'ilm,* the ocean of divine knowledge. We cannot know the Giver of the immeasurable grace of that *rahmah*, the One of Incomparable Love, the One who grants the inexhaustible wealth of the grace that is His *rahmah*.

It would be like going into the ocean with an eyedropper, taking a drop, and thinking we know everything about it. God has no equal or parallel, no shape, color, complexion, religion, doctrine, social class, ethnic group, "this miracle, that miracle," occult power, illusion, or desire. He does not have miracles like these. None of these riches can compare to Him. None of the education, the titles, the superiority or

the inferiority can compare to Him; no riches can compare to Him. No matter how many millions of things a man may see, no matter how many miracles he may see, none of it will compare to God.

This is merely man's ignorance and lack of wisdom. Such ignorance is one of the hypnotic delusions of hell. Such thoughts comprise the hypnotic delusion known as *jahannam*, or hell. Both good and evil exist, but man will continue to accumulate those delusions until he understands that those delusions are the path of evil in the world. He will get no peace from those delusions. He will create only hell in his life.

He who correctly understands this explanation is a Muslim. He gives peace to all living beings, he makes them tranquil, he gives them love and he embraces them. He embraces them to his bosom and to his heart with unity and love, as one form to another. He greets others face to face, embraces them, and shows love to love. He who embraces another in this manner is in Dīnul-Islām.

Such Muslims have accepted Allāh's gift of grace. They have reached peace by accepting the One who has no equal or parallel. The form of that peace, the qualities of that peace, the beauty of that peace, the *qalb*, the heart, of that peace, the perfect Light of the resplendence of that peace, that resplendent *aham* and *muham*,[4] that embracing, compassionate paradigm is Islām. This compassionate paradigm in action is Islām. This is its meaning.

This is the *one way high way* to Allāh, the path. This path is the only path on which man can go to Allāh.

A Muslim who does not understand this path, follow this path, understand this state, or embrace it has much to discover and learn in the world. He has much more to comprehend, to study, and to realize. Not only that, he will never attain peace, tranquility, or serenity in his life until the peace of a sufficient amount of Allāh's wealth, *al-hamdu*

4 *aham* and *muham* heart and face; Ahamad ﷺ and Muhammad ﷺ

lillāh and *shukūr*, come into his life. He will always lack something until then.

He becomes a Muslim when he reaches the inner understanding that he has enough food to satisfy his hunger, that he has enough to lead his life; when he understands that the love, the unity, the embrace, the compassion, and the mercy that bring peace to others will constitute the fullness of his own wealth; when *'ilm* and the Light known as Allāh are clearly evident in his heart and in his face.

That is the good gift of Islām. Those are the riches bestowed by the Rahmatul-'ālamīn. It is only then that the meaning of Islām and the exaltedness of Allāh will be understood, and His *rahmah* will be known.

Brothers and sisters, a Muslim will understand how to bring peace to all living beings. He will understand that all lives are his own life, and he will understand that those living beings are the creations that have been born with him. He will show compassion to all living beings. He will feed them with love, embrace them with love, watch over them, and show them the form of God's qualities that will comfort them and bring them peace.

These are the many principles of Islām we must fully understand. We need to fully understand them. We need to understand this wisdom, the characteristics of Allāhu, the duties of *insān*, and the characteristics of a human being's actions and conduct. To understand God, we need to understand what our characteristics and duties are. We need to understand the certitude of truth. We need to understand what truth is: that it is the *īmān* we possess.

We need to accept God with faith, certitude, and determination—*īmān*. To accept Him, we first must accept that nothing can compare to Him. Then we need to understand *sharr*. After understanding *sharr*, we need to know that the most valuable treasure is truth. Indeed, it is the most beautiful of all treasures.

Only this treasure will bring us peace. Nothing can

compare to taking in the wealth that is Allāh in all its fullness, taking in the wealth that is the qualities of Allāh. Nothing can compare to accepting the wealth that is Allāh's *rahmah* into yourself, accepting the *'ilm* that is Allāh's *rahmah*, His speech, His words, and His actions. Nothing can compare to accepting His words and His actions, becoming His slave, serving others, and doing His duties.

To form that state in ourselves, we must first accept Him with the great treasure that is *īmān*. For that, there must be an *open heart*. To accept Him, you must open your *qalb* and look inside. Open your innermost heart and give God a place of worship there.

The *nafs ammārah*, the seven base desires which incite one towards evil, satan, earth, gold, sexual pleasure, possessions, illusion, darkness, the four hundred trillion ten thousand *spiritual* miracles, the deities, the spirits, the *rūhānīs*,[5] desire, mind, and the monkeys of the mind have all made homes for themselves in that *qalb,* that heart. They have filled it and taken over God's house.

The first war we must wage is to open this house and battle with them. We must fight with all those people there in the *qalb* and drive them out with faith. To drive them out, we must make our faith very firm.

We must slip into that heart with certitude and determination in Allāh, holding the weapon known as His truth in our hands. Slipping into that *qalb* with His qualities, actions, and conduct, holding the sword of wisdom with His love and compassion, we must raise the flag of Allāh, holding it high, saying, "*Allāhu akbar*! God is greater!"

We must slip into the house of the *qalb*, saying, "Allāh is the Great One!" With the strong *īmān* of the hand of faith, we must hold the mighty sword that possesses the point of wisdom and fight with those people there inside us without allowing the mind to weaken or waver. That is the war and that is the battle we must fight.

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5 *rūhānī* elemental spirit

We do this to give back Allāh's house, His heaven, His *firdaus*, to Him, to give back the responsibility for His house to Him. We must drive out all the people we have assembled there. Because He is the Owner of the house, the Valuable One, the Wealthy One, and because we have to give Him the responsibility for that house, the war we must fight is inside, with the people we ourselves have assembled there.

We must fight with the four hundred trillion ten thousand *spiritual* animals. We must battle the demons, the ghosts, the illusions, the darknesses, the satans, the snakes, and the scorpions with firm conviction, saying, "*Lā ilāha illAllāhu Muhammadur-Rasūlullāh*." We must make the *kalimah* resonate. We must call upon God with the resonance, "*Allāhu akbar*!" and enter the battle.

After we enter the battle, we must fight tirelessly using that sword. We need to fight that battle without counting the hours, the minutes, or the seasons. We have to do it without taking notice of time. We have to drive them out, waging war to banish them from that land. We have to overcome all of them, drive them out, and banish them.

We have to do battle with those people within us using the Light that is Allāh, Rasūl ﷺ, Qutb ﷺ—*Alif*, *Lām*, *Mīm*—along with our *īmān* and the *rūh* of *insān*, the Light of the soul of man. Wisdom and *'ilm* must fight and drive out those people. After they have been driven out, that Treasure can be given a place. The war of Īmān-Islām will be won on the day we drive out those people and give that Treasure a place. *That* is the war of Islām.

The war is fought within us to overcome and drive out everything we hold equal to Allāh, to fight everything opposite to Allāh, to cut down those who oppose Allāh, to defeat everything that can veil Allāh, and then to open those veils and reveal Allāh. The war is to work hard for the experience of the completion of Allāh and also to help others experience it. The war is to imbibe and to liberally share great quantities of the immense wealth of Allāh in the

awwal, the *dunyā*, and the *ākhirah*, all three worlds, and to bring peace to everyone.

This war is fought entirely in the heart. This war is to drive out the animals, soldiers, demons, and ghosts there and to give Allāh His rightful place, the *open heart*. The war we wage is to give Him the *qalb*. This is the only war waged by the *dīn*. This is the only kind of war waged by Islām. This is the first war we fight.

He who knows this and fights the war to the end is a Muslim. All lives will bow down before him. He will possess no separation, no prejudice, no favoritism, no doubt, no suspicion, no anger, no sin, no divisiveness. He will possess none of these.

He will be a house of peace. He will attain unity, love, compassion, affection, the three thousand gracious qualities, Allāh's qualities and conduct, the riches that are known as His wealth. He will liberally give these riches to anyone who needs them. He will liberally give peace to all living beings and make them tranquil. This is the reason God sent the prophets one after another. The Light of Nūr-Muhammad that has existed since the very beginning was manifested from within Allāh as a Treasure then, and again at the end as the Light known as Muhammad ﷺ. Allāh gave to it the name "Muhammad."

Anādi-Muhammad is the *wilāyah*, the miraculous qualities and actions that are intermingled with Allāh. Ādi-Muhammad is the Nūr, the Light. Awwal-Muhammad is the creation. Hayāt-Muhammad is the *rūh*, the soul. Annam-Muhammad is the food. Ahamad is the Light of the *qalb*, the perfection. Muhammad is the *zīnah*, the beauty of the face. Nūr-Muhammad is the Completion. And then there is Allāh-Muhammad.

These are the nine manifestations of Muhammad, the resplendence of Allāh's Completion that exists without form or shape or anything else at all. This Completion cannot be limited by anything. It is Truth.

The reality described by those nine fundamental states was ultimately given the name "Muhammad" and told to disseminate the *dīn*, the section that is Islām. Everything told to all the prophets throughout time, throughout the *awwal* and the *ākhirah* was opened, combined, and gathered together. The commandments given to the prophets and sent down to the world were all gathered, made complete, and that completion was made into the *āyāt*, the 6,666 verses. Countless *ahādīth*, traditions, of all kinds were also sent down with warnings.

The 6,666 verses were made into the Qur'ān, and Allāh's *wilāyāt*, His ninety-nine beautiful qualities and actions, were placed into it as the names. All of God's blessings were buried there and then revealed. The entirety of *'ālamul-arwāh*, the world of pure souls, and the entirety of the *bahrul-'ilm*, the ocean of divine knowledge, were revealed. The *sirr*, the mystery, and the *sifāt*, the creations in the physical world of form, were revealed. All the explanations of good and evil, hell and heaven were given. All the aspects of all the prophets were granted to the Qur'ān and revealed. All the explanations were given and the name "Qur'ān" was bestowed upon it.

Allāh said to Muhammad ﷺ, "This is the True Scripture, the Tiru Maray, the Divine Qur'ān. This Qur'ān is the cosmos in which the *awwal*, the *dunyā*, and the *ākhirah*, all three worlds, are hidden. The universe of the soul, the eighteen thousand universes of the world, and the kingdom of God have been buried and hidden within it. Open it and look at it. Open it. Look at it.

"Open your *qalbs*. Open them. You will see heaven and hell, the *dunyā* and the *ākhirah* there. You will see all My explanations and My truth. Seeing them will enable you to understand yourself, Me, My part, and your part. You will understand good and evil through the hell and the heaven that exist within your own heart. You will understand the essence of My *dhāt*, the grace, and the millions of *sifāt*, the

creations, I have created."

This is what Allāh manifested and revealed, saying to Muhammad ﷺ, "This is the Qur'ān," when He sent it down as *wahy*, as revelation. There are millions of *ahādīth*, countless traditions of the Prophet ﷺ, about the Qur'ān. With the Angel Gabriel ؑ as the witness, God sent down 6,666 verses of the Qur'ān. He was the witness. God said, "This is the Qur'ān. Understand it. Follow it," giving it the name Islām.

This is the *one way*, the *one path*. Then and now, there has always been only this *one way*. On this path there is only *one way*.

Yet the people were determined to love the earth, the *ākhirah*, the *dunyā*, the hell, the sun, the moon, and the stars, the gold and the silver, the illusion and the darkness, the sexual games and the arts and sciences, the singing and the dancing. They loved all these things and they accepted them.

They still seek heaven in them. They still seek bliss in them. They still seek happiness in them and attempt to attain peace. They still worship these things as heaven, happiness, peace, and riches. This is what the people, those who are *insān*, have done. However, these things cannot bring you peace. These things can only destroy you.

There is only one thing that can give you peace—the *one way path*.

Allāh has used the same words since the time of Adam ؑ. He has continued to use these words from the time man was created until now. This is the explanation that was ultimately given in its entirety to Muhammad ﷺ. This is the Completion. Understand at least this much. That is why this section has come. Know it. That is Islām.

"That is Islām, the authentic meaning of Islām. It is absolute purity. When you realize this state of Islām, you will know that it is a *one way path*. This is the only path—this path is the only way for *insān,* for man.

"None of the things you see, none of the things you look at, none of the things you own will ever give you peace. Those things will neither embrace you nor accept you. They will just cheat you. You will love them but they will cheat you. You will be cheated by their deceptions. You will be among the cheated, not among those who have gained clarity in their lives. You will be destroyed by these things and perish in hell."

God has said, "O Muhammad, free them from these things. Free them from this slavery. I sent every *nabī* to free them. I sent every prophet to free them, yet when they were freed from one thing, they picked up another. When each prophet came to them, they lived in the four hundred trillion ten thousand kinds of *spiritual* slavery. They were slaves to energies, cells, viruses, qualities, thoughts, blood ties, and the hangman's noose of desire.

"They did not become slaves to My qualities. They did not gather My riches. Although I sent each prophet to them, as soon as they freed the people from one thing, the people grabbed hold of another thing. They enslaved themselves. The children of Adam ﷺ, *insān*, continue to live in that state."

God said to Muhammad ﷺ, "I have gathered everything together and made it complete. I am going to give it to you as the Qur'ān. This entire history is there within it. Go, and completely liberate the people from slavery. Give them the complete explanation that there is nothing like Me in the world. Tell them to make those evil things *maut*, dead, within themselves and to become the people who are *hayāh*, alive, in Me and in truth. Tell them to follow Me. Then they will be *hayāh*. Then they will obtain peace, tranquility, serenity, unity, love, and compassion. Then they will see heaven in their lives. This is the truth. Go, tell them."

In the end, the Qur'ān was sent down as *wahy*, or revelation. This is what we have accepted today. There is *one way*, the *high way* that is the *one way* for the community

of humankind. There is only one path for the community of humankind. That path is truth.

All the paths we ourselves fabricate will take us to a burning hell. They will take us into the deep chasm, the chasm of hell, into satan, into the chasm of fire, into the chasm of illusion, into the underworld, into the ocean, into the hills, into the jungle, or into the city. There, the animals, the demons, the ghosts, the vampires, the elements, the elemental forces, the snakes, and the scorpions will catch and consume us. They will cheat us, carry us off in that state and finally make us writhe like worms. These fabricated paths are not the correct paths. Leave these paths.

There is only *one way.* The *high way one way path* is the only path that goes from the East to the West. There is one, only one, path that has been made for man and for truth. We must follow this path. This way is the way.

Precious jeweled lights of my eyes, this is why we need the faith and the determination known as *īmān*. This is the wealth that has been described. We have to reflect upon it. Precious jeweled lights of my eyes, we have to know that this is the meaning of Īmān-Islām, and its explanation.

We need to know the war that must be fought for Islām—that it is a war we must fight within ourselves. Each one of us must give God's house back to Him and drive out all the armies we have assembled there. We must fight that war with *īmān*. There is only one way to do that. The only way is to fight there and drive those forces out. We cannot invite God into our hearts while they are still there.

This is a war each one of us must wage. War! We must say, "*Allāhu akbar*!" enter the heart, and fight the war there inside ourselves with the sword of *īmān*.

This war is not fought for land, sexual pleasure, or wealth. Absolutely everything everywhere belongs to God. Everything belongs to Allāh. The sun, the moon, the stars, the earth, the sky, the land and the underworlds, the oceans and the hills, the jungles and the cities, the furnishings, the

houses, the properties, the possessions, and the inheritances all belong to Him. Everything belongs to Him. There is nothing whatsoever that belongs to us. Those things are not our possessions. Those things are not ours. Our fight is not for that.

We will keep those things for a while and they will leave us in the same way we collected them. These things are part of a commonwealth, a farm that belongs equally to everyone. In it are animals, goats, demons, ghosts, and snakes. There may also be a few humans. There are trees and shrubs. These are the things that exist here.

They are cultivated, rotation after rotation, rotation after rotation, rotation after rotation. This is a place where crops are rotated. It is a place each thing must leave, one after the other.

These commodities exist only here; these are not things that exist there.

The farmers who work here on the farm distribute the produce here. They do the farming here and give the produce to the demons here, to the ghosts, to the animals, to the dogs, to the jackals. The produce is eaten here, and the *adhāb*, the punishment, is given to them in the hell where each of them catches and eats the other.

This is not your property.

This is what the *creation-farmers* do. This is what we have to be freed from. This is not our property. Truth alone is our property and that property exists in Allāh. Wisdom, *'ilm*, Allāh's ninety-nine beautiful qualities and actions, and His blessings are our property. *That* is what has been given to us.

That property will sate the hunger of the soul. That property belongs to peace and tranquility. That property does duty to all living beings. That property comforts all living beings. That property is the property of peace in life. That property belongs to the history of our coming here.

We need to search for it and study it. We need to study

the lessons in this farm that explain us and our Father. We must learn with understanding.

We have come to this university to learn to understand what is our property and what is our Father's property. This is what we must understand and work hard for. We must study this knowledge. That is Islām, that truth is Islām. That is the *high way*, the only path for the children of Adam ﷺ. If we go in that state, it will be a *one way high way*, the one path between God and God's children. God, Allāh, is not someone separate from you. You and I are not among those who are separate from Allāh. We have come from Allāh and we must return to His house. This is the *one way high way,* the path.

As long as you are separate from God, you will go on the path opposite to Him. That is when the connection will be cut. Of good and evil, that will be the path that is evil. The paths on which we walk when we do not understand evil will be the paths that will lead us to hell, the paths that will separate us from God.

When we make the one path straight, it will be the path that connects us with God. It will be the path on which we will understand ourselves and go to our Father's kingdom. It is the path of connection. We must reflect upon this. *My love you*, jeweled lights of my eyes! You must try to gain that beauty. You must try to understand that this is the state of Islām. Then you can understand the value of Islām.

The value of Islām is Allāh. Allāh's wealth is Islām. It has no opposite. The value of Islām is Allāh. His wisdom is valuable to Him. His wisdom praises Him. His wisdom belongs to Him and is capable of praising Him. His qualities make Him beautiful. His qualities are His beauty.

His qualities have given Him His position. His wisdom has made Him the power that is Allāh, the Rahmatul-'ālamīn, the Immeasurable One. That has made Him Allāh. That has been given the crown. His ninety-nine *wilāyāt* give Him His beauty and make Him a perfect and absolute

resplendence.

Yā Rabbal-'ālamīn! O Creator and Cherisher of all the Universes! He is intermingled in all living beings. His actions and conduct are His ninety-nine qualities and actions, His duties. It is through His duties that the name, the Wealthy One, has come to Him because He gives and gives bountifully of His qualities. He is the One who bestows the good gifts, the One who does the *dharma*.[6] He is the Giver of Gifts. He gives what each being needs. He is the Giver of Good Gifts. He is the One who does the *dharma*.

It is the performance of His duty that has made Him a Small Being. The duty He performs through His qualities does exist, does it not? The duty He performs has made Him a Small Being. He dwells in all living beings doing duty to the grasses, the weeds, the trees, the shrubs, the people, and the animals.

In His duty, He is a Great Being. In His slave state, He is a Small Being.

In His duty, He does very great duty. The duty He does has defined Him as a Great Being. Yet because He performs that duty as a Slave, He is a Small Being. He serves everyone as a Small Being. His truth makes Him a Great Being. His section makes Him a Great Being. The reason all of this has made Him the Great Being is the mystery.

This mystery exists as the principle by which we as Muslims must act. If we can act in this manner, we can gain this benefit. That itself is Islām. This is what we must know and understand, and how we must act. *My love you*, jeweled lights of my eyes! Each of our children must reflect upon and understand how we can gain the strength of *īmān*.

This is the way we must fight within ourselves. This war is not for killing others, taking over their countries, seizing their lands, or attacking them.

Everything is within us.

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6 *dharma* duty fulfilled by observance of law

We ourselves are under attack from within. Our work is to confront our internal adversaries with that strength. We must confront them and drive them out. We have to give God's place back to Him. We need to *open* that place and give that kingdom back to Him. We must work hard for this. *My love you*. We must be aware of this. *My love you*.

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu kulluhu. Peace be upon you and the mercy of Allāh, and His blessings.

Allāhu akbar
God is greater

Sabūr, patience, is the source of the ability to embrace everyone. If a stressful situation increases, use *shukūr*, gratitude, as the means to increase your embrace. If even more difficulty comes to you, have *tawakkul*, trust in God, placing everything in His responsibility and increasing your embrace even more. Say, "*Al-hamdu lillāh.* I have done everything I can do and I have placed everything in Your responsibility. *Al-hamdu lillāh*, I praise You now." If it gets even worse, say, *'Allāhu akbar*! I die in You. You are the greater One."

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of God,
the Most Compassionate, the Most Merciful

April 7, 1986

The Paradigm of Islam

The highest ideals of Islām are the ninety-nine glorious *wilāyāt,* the qualities, actions, and conduct described by the *asmā'ul-husnā*, that are found in the heart of every human being.

The awareness of those beautiful qualities and actions must be allowed to circulate in your heart and throughout your body. His names must be allowed to circulate there. We must act with the qualities of the Rasūlullāh ﷺ.

Islām is unity. It is the repetition of the *kalimah.* It is the *salām* and the *salawāt*. Man must gain the qualities of the Rasūl ﷺ. Then the *kalimah*, the *salām*, and the *salawāt* must reverberate in his heart. Islām is *sabūr*, *shukūr*, *tawakkul*, *al-hamdu lillāh*, and *Allāhu akbar*—patience, gratitude, trust in God, giving all praise to God, and knowing God is greater. When the qualities that are the exalted ideals of Islām develop in human beings, resonating in their hearts, unity, harmony, and humble qualities will develop among humankind. Such a person will have no hatred, divisiveness, or differences. These qualities will be the means through which he will embrace and unite with everyone.

A fruit offers its taste. A honeybee collects the nectar from all the flowers and gathers it in one place as honey.

Gathering nectar from the flowers, a honeybee brings it to one place. This brings peace to the bee and to everyone. It brings the sweetness of honey.

Islām is similar. If the ninety-nine *wilāyāt* of Allāh, His three thousand divine attributes, the qualities of the Rasūlullāh ﷺ, the *salām*, the *salawāt*, and the *kalimah* begin to resonate in the *qalb* of a human being with the resonance of *sabūr*, *shukūr*, *tawakkul*, *al-hamdu lillāh*, and *Allāhu akbar,* and if he acts with those qualities, such a person will possess no hatred or enmity. That is Islām. Those are the qualities of Islām. That is the exaltedness of Islām.

Its exalted paradigm is to praise Allāh with praise that is absolutely pure.

The *salām* must reverberate in the *qalb* with unity, with the qualities of Allāh and Rasūl ﷺ, and with trust in His words. The *salām* and the *salawāt* must reverberate in the heart. Then, when the *dhikr* and *fikr*, the repetition of the names of God and the constant contemplation of God, begin to reverberate, the resonance of that reverberation will bring many millions of explanations. Those explanations will enter many millions of hearts and bring them peace.

Each will then care for his neighbors as he cares for his own life. He will regard no one as an enemy. Allāh has no enmity. *Īmān* has no foe. *Sabūr*, *shukūr*, *tawakkul*, *al-hamdu lillāh*, and *Allāhu akbar* have no prejudice. We cannot say they have anything like that.

The paradigm of Islām is formed of God's qualities.

Genuine Islām will exist only when this state of Islām is clearly evident in each heart. It is not about killing, cutting, or stabbing. These good qualities must establish the victory of Islām. If these qualities and actions abound in your heart, that will be the victory. When *Allāhu akbar*, the *salām*, the *salawāt*, and the good qualities reverberate in that manner, that is Islām. That reverberation will enter each heart and bring peace.

Only unity and love can captivate every heart, every

country, and every life. Only that unity and love can be called Islām. Islām is not war, the sword, hatred, or divisiveness.

Allāh has no divisiveness and no enmity—He has created all things. The *kalimah* has no enmity. Once a person says the *kalimah*, he is a Muslim, one among all who have accepted the truth of God. What hatred can those who have accepted God possess? They must acquire and accept His qualities. The moment someone accepts this state with faith, he is a Muslim.

That is what could spread like wildfire throughout the world.

What will it demonstrate? Honey that has been gathered from many millions of flowers! When they say the *kalimah* and when the qualities come into them, it will be like honey gathered from many millions of flowers and collected in one place. Islām is honey.

Everyone will unite as one, and Islām will be the honey that we and everyone else will taste. Those qualities are honey. The sweetness of Islām will be like sweet juice squeezed from an exquisite fruit. Such are the qualities of Islām.

When the qualities described by Allāh's names are attained, when the Rasūlullāh's qualities are attained, when the *kalimah*, the *salawāt*, and the *salām* are constantly recited, this is the state that can be seen within such a person. This is the state that will go to other hearts, touch them, and captivate them as well. That will be love, the loving trust that melts the heart.

Doubt and prejudice have created divisiveness. Doubt, jealousy, prejudice, and enmity have generated these overflowing rivers of blood.

Arrogance is the source of destruction. Arrogance destroys the self and it destroys others.

Sabūr, patience, is the source of the ability to embrace everyone. If a stressful situation increases, use *shukūr*, gratitude, as the means to increase your embrace. If even

more difficulty comes to you, have *tawakkul*, trust in God, placing everything in His responsibility and increasing your embrace even more. Say, "*Al-hamdu lillāh.* I have done everything I can do and I have placed everything in Your responsibility. *Al-hamdu lillāh*, I praise You now, O God."

If it gets even worse, say, "*Allāhu akbar*! I die in You. You are the greater One."

You must attain these qualities. When the *salawāt* begins to reverberate, this will be Islām.

Islām does not fight with anyone. The fight is to battle against hatred entirely within yourself. One of the weapons that must emerge from that fight is compassionate love. We must use the weapons of patience and forbearance, the qualities and actions of God, the qualities and actions of the Rasūlullāh ﷺ, the unity of the *kalimah*, its taste, its honey, its sweetness, its fruit. *That* is Islām. Its value lies in those exalted ideals. The exaltedness of the paradigm of Islām can be seen in those qualities.

We can see the exaltedness of Islām only through those qualities, not through the worldly qualities we now possess. We need to think of this.

Āmīn.

ad-du`ā'
the supplication

In his heart, the Rasūlullāh ﷺ wept every moment. In his eyes there was light, looking at Allāh. In his uplifted hands was the wealth of Allāh, reaching out, pleading with God, making *du'ā'*. He existed in this state constantly looking for a way to change the situation. "O Allāh, may the swords in their hands be swords of love and *īmān*! Give them the swords of the wealth of *sabūr*, *shukūr*, *tawakkul*, *al-hamdu lillāh*, equality, and brotherly unity. O Allāh! Give them the unity and the certitude to follow You!" This was the *du'ā'*, the supplication, he made at that time.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of God,
the Most Compassionate, the Most Merciful

May 23, 1983

The Key

As-salāmu 'alaikum. Peace be upon you, all of you. *As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu kulluhu*. Peace and the mercy of God and all His blessings be upon you.

Children of Adam ﷺ, you who are the *mu'minūn*, the believers, you who believe in Allāh, you who have trust, faith, and *īmān*! May Allāh grant you His grace as a good gift. May Allāh give you the good gift of grace that is His *rahmah* in all its abundance, in the *awwal*, the *dunyā*, and the *ākhirah*, all three worlds.

Islām did not come into being just now. It is the good gift Allāh gave to us in *'ālamul-arwāh*, the world of pure souls. He abundantly gave this good gift to each of the prophets so the people could be released from their slavery.

Man is a slave to every possible thing. He is a slave to each of his thoughts. He is a slave to earth, wealth, illusion, land, gold, riches, desires, attachments, and countless aspirations. He has no freedom. He constantly suffers and experiences pain because of this.

Īmān-Islām is the good gift of peace, tranquility, serenity, equality, and the love given by Allāh to man's life so he can lead his life. Allāh's absolutely pure qualities, His ninety-nine *wilāyāt*, and His three thousand divine qualities have

been formed and shaped into the good gift that is Īmān-Islām and made into the riches of the love He so abundantly and liberally gives to us, the children of Adam ﷺ.

This good gift is peace, tranquility, serenity, love, the divine qualities. The *dūlah*, the wealth, and Allāh's kingdom are attained through these qualities. When the *rahmah* of His grace is attained and abundantly taken in, it results in a life of peace, a life of love, a life filled with the riches of *īmān*.

This is the good gift of Īmān-Islām, the valuable treasure that God described and taught to each prophet. Ultimately, as the conclusion of all that came before, the Rasūl ﷺ was shown the entirety of this treasure in its completion. The 6,666 verses of the Qur'ān, countless revelations, and countless *ahādīth* were given directly to him. It was made completely clear so that peace could be attained and all the children of Adam ﷺ could unite as one front, one family, one group of people, accepting One God, One Allāh.

The wealth is to live as one people. The wealth is complete peace, the wealth of love. The name of this wealth is Īmān-Islām. This is Allāh's treasury. *Sabūr*, *shukūr*, *tawakkul*, and *al-hamdu lillāh* will free us from our slavery and the troubles and difficulties that may come in the future.

God has given us a valuable treasury: *sabūr*, *shukūr*, *tawakkul*, and *al-hamdu lillāh*. These are Allāh's beautiful and just actions. His beautiful laws, codes of behavior, and qualities are the riches of Īmān-Islām. That is its purity. Islām is the absolute purity in which Allāh bestowed and revealed His own love, actions, and qualities.

He who accepts this and acts accordingly will be freed from slavery. It is under the flag of *īmān* that flies on the flagstaff of love that we can find peace, tranquility, the one family, the children of Adam ﷺ, the lineage of Abraham ﷺ, the community of Muhammadur-Rasūl ﷺ, the slaves of Allāh who are slaves only to Allāh, living in unity with

everyone else, living together as brothers and sisters. The family is like this. This is the purity that is the wealth of Islām. The resonance of Allāh, the origin of this explanation, is like this. All of it is coming from Allāh's words. This is the meaning.

Externally, *insān*, or man, is a slave to his body. Internally he is a slave to his own *nafs*, thoughts, and desires. This is how we live. We are slaves internally and slaves externally. We are slaves to other people, to our own desires, and to illusion.

It is the peace of Islām, the unity of Islām, the love of Islām, the blessing of Islām, the beautiful Islām of Allāh's qualities that free us from this slavery. If a human being gains this wealth, destruction will not arise for him in this world or in God's kingdom. He will be beautiful in this world and beautiful in the kingdom of God. The beauty in one who has received this wealth will never diminish. This state is called Islām.

Precious brothers and sisters, at the end Rasūl ﷺ showed certain things to us. The Rasūl ﷺ was driven out of Mecca to Medina. We realize this. When those united brothers and sisters who had received the great wealth of being freed from slavery were being attacked, when those who possessed Allah's love, exaltedness, and qualities were being attacked, when those who had accepted the Rasūl ﷺ as the Representative of Allāh were being attacked, their attackers were slaves to many idols, many kinds of slavery.

The Exalted Nabī Rasūl ﷺ gave to his *as-hāb*, those who joined him, the good gift of patience, *sabūr*, *shukūr*, *tawakkul*, and *al-hamdu lillāh* that Allāh had given to him. They endured everything with *sabūr*. They were patient, they were forbearing, and they steadily endured the torment to which they were subjected. They were tortured so, so much in so many ways. They escaped from their tormentors by fleeing from Mecca to Medina on the *Hijrah*.[1] Even as they

1 *Hijrah* the migration of the early Muslims from Mecca to Medina

raised the flag of Islām after they arrived in Medina, some of the people there who had been opposed to the Rasūl ﷺ changed, and began to follow him. Between seventy to seventy-three people accepted him at that time.

We can see some of these things through the histories that have been written. We can understand certain things from the histories and we can see certain things in Allāh's words and in the traditions of the Prophet ﷺ. Thus, we can see some things externally.

We can see other things internally by opening our hearts to the truth, through wisdom and *īmān*. It has been said that the wars of Islām occurred while those attacks were occurring. At that time, there were also a few *munāfiqūn* [2] who went back and forth between those clear in Īmān-Islām who accepted Allāh and those who did not accept Allāh. Those *munāfiqūn* went back and forth, spreading slander and gossip, fostering envy, jealousy, and treachery.

Even in that situation, Sabūr, the Patient Nabi ﷺ, gave everyone peace and made them tranquil. His companions told him, "We and our courage are running and running while our attackers cut us down. They are tormenting us. They are ambushing and harming us. They have tortured our children and wives, broken into our homes, destroyed our property, belongings, and ancestral possessions. They have caused them much *adhāb*. They are disgracing us and turning us into cowards. They are taunting us and saying we are a timid people, cowards, and weaklings. We need to maintain our honor and our strength! We must confront them. Please give us permission to go to war." This is what they begged of the Rasūl ﷺ.

The Rasūlullāh ﷺ said nothing other than, "I will not say anything that leads to war."

His companions said, "O Rasūlullāh, you yourself are Allāh's wealth. You have received His wealth. These at-

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2 *munāfiqūn* hypocrites; outward Muslims inwardly unsympathetic to Islām who actively undermined the early Muslim community.

tacks mean nothing to you because you accept everything. However, we, being in our state, cannot bear it! Our hearts are in pain and we are troubled. Please give us a solution." Many of his companions begged him for an answer. Then Allāh's command came. They had appealed to him for a long time but the Rasūlullāh ﷺ did not give them permission. He would not give them permission for war. He did not give it and when Allāh's command came, so many conditions were set down:

> **You must not harm women and children, cattle, goats, trees, farmers, those who do not confront you, or those who did not take your belongings. You must not harm any of them. You must not fight with them. You must not attack them in any way.**
>
> **You can fight only with those who come to attack you and to cut you down, only with those who took your belongings. If others raise their hands against you, you must block them without harming them. You must do nothing otherwise.**
>
> **You must not raise your sword against a man if he has no sword in his hand, if he does not attack you. *Sabūr, shukūr, tawakkul,* the *salām,* and the *salawāt* are the weapons we carry. Love, justice, equality, and peace are our weapons. Faith, *īmān*, certitude, *sabūr, shukūr, tawakkul, al-hamdu lillāh,* and His will are our weapons.**
>
> **This battle is not ours. The battle in which you are about to engage is Allāh's. It is for the sake of accepting Him and His commandments, for the sake of accepting His wealth. This is a battle for the sake of *īmān*,[3] a great battle to gain wealth that is pure. This is a battle for peace, tranquility, love, and the *qalb*—only for that.**
>
> **This is not a battle for "mine, my state, my property." This is a battle of the relationship between the *dunyā* and the *ākhirah*. This is not a battle fought for gain in the world.**

3 a battle for the sake of *īmān* After Allāh's permission came, these battles were fought in defense of property and family, not to enforce religion.

We must reflect upon what was decreed. These are Allāh's words. It was only after those rules were set down that the *as-hāb* went forth to fight those battles.

However, throughout every moment, Rasūl ﷺ wept and wept, doing *tasbīh* to Allāh pleading with Him, saying, "Please stop this, Allāh. Change their hearts. Fill them with love, give them unity, and grant them Your grace. Make them give up the swords in their hands. Please give them swords of love and *īmān* and change them. Allāh! Give them the certitude and the love to accept You, praise You, and worship You."

He stood alone, praying for this every moment. This was how he pleaded with Allāh. In his heart, the Rasūlullāh ﷺ wept every moment. In his eyes, there was light, looking at Allāh. In his uplifted hands was the wealth of Allāh, reaching out, pleading with God, making *du'ā'*. He existed in this state constantly looking for a way to change the situation.

"O Allāh, may the swords in their hands be swords of love and *īmān*. Give them the swords of the wealth of *sabūr*, *shukūr*, *tawakkul*, *al-hamdu lillāh*, equality, and brotherly unity. O Allāh! Give them the unity and the certitude to follow You." This was the *du'ā'*, the supplication, he made at that time. He did not participate in the battles. That prayer was his battle. We must think of this.

Rasūl ﷺ returned to Mecca and conquered it with the *salawāt* after the Battle of Badr and other conflicts. He maintained a treaty with the Meccans, in spite of attacks and killings that continued to occur. Would he have made the treaty if he wanted war? No. He made the treaty for the sake of peace. He affirmed a ten-year peace treaty allowing his companions to return for *'umrah*[4] the following year.

The qualities of Allāh's Rasūl, his patience, gratitude, and the certitude of those who followed him did not demonstrate an obsession for war. Their love, unity,

4 *'umrah* the pilgrimage to Mecca performed at any time of the year

justice, and conscience accompanied them. These are the treasures Allāh gave to those three hundred thirteen people through the *du'ā'* of the Rasūlullāh ﷺ. This wealth is the good gift known as Islām. We must understand it.

What are the riches of Islām? What is peace? What is tranquility?

In the end, the Muslims conquered Mecca with the *salām* and the *salawāt*, and by praising Allāh. It was not accomplished with the sword. Ultimately, it was conquered only with these things.

We know this. It was not accomplished by the sword. Pure love, pure compassion, pure grace, pure unity, Allāh's qualities, faith, *sabūr*, *shukūr*, *tawakkul*, and *al-hamdu lillāh* are Islām. It is through these things that Islām grew. Islām conquered only with these things, not the sword.

What is won by the sword does not last long. He who carries a sword will die by the sword. He who carries a gun will be destroyed by the gun. Such a person will die one day through what he carries. He who carries a snake will die from that same snake some day. A man's death will come from the very seeds he sows.

He who gains the ultimate treasure of affection and love for Allāh, trust in Him, faith, compassion, *īmān*, the beauty and the Light of Islām, will not die in the *awwal* or the *dunyā*. He will be a person eternally endowed with life.

His body will exist separately from him. The section of the body will be the world while the section of the qualities will live within him as the kingdom of God.

Although he lives in the world, he will be like a lotus blossom blooming above the water without holding on to water. He will live in the world, but he will not hold the world within himself. Living in the world like an exquisite lotus, he will hold within himself the beauty, the Light, and the completion of Allāh.

It is as if within him there exists a blossoming rose, every petal holding sweet fragrance. When Allāh's qualities grow

in him, when compassion, unity, love, *īmān*, conscience, and justice grow in him, their fragrance will emanate from every petal of that rose blossom. Allāh's three thousand divine qualities, the ninety-nine miraculous qualities that are God's qualities, will be the fragrance that emerges from his *qalb,* his heart. God's fragrance, beauty, and Light will come from each petal of the lotus flower known as his *qalb*. We must think of this.

Thus, we can look for the inner meaning and the outer meaning in each category of *'ilm*.

There is an inner and an outer component in every visible thing. This is clearly evident with a mirror—one side differs from the other. There is a difference between the inner and the outer part of the sun and the moon. There is a difference between the inner and the outer part of a fruit. Like this too, in every food there will be a difference between the inner and the outer part: inside, there will be the taste; outside, there will be the food.

A snake is beautiful outside but poisonous inside. Similarly, there will be both an inner aspect and an outer aspect in the *'ilm*, the wisdom, and the qualities we study.

Everything we see has an inner part and an outer part. One thing will be beautiful outside but lack inner sweetness. Another thing will be beautiful and sweet both inside and outside. Something else may lack outer beauty but be very sweet inside. There will be an inner component and an outer component like this in all the *'ilm*, wisdom, qualities, and actions we study.

In the body too, there are differences between the inner and the outer. We must look both inside and outside for understanding. We must understand this in our *'ilm*, our studies, our wisdom, our life, our qualities, justice, conscience, ignorance, desire, attachments to friends and relatives, unity, compassion, and equality.

This understanding and this clarity are Islām. To properly plumb the depths of the inner and to comprehend the

outer, to understand the inner and to be clear about the outer are the riches of the good gift that is Īmān-Islām.

Until this clarity grows, it is certain that the destruction will arise, the destruction of the entire world. The destruction of the life of man and of the world will come about in this state, as has been foretold to us through Allāh's words, through what was commanded and made known to Rasūl ﷺ through revelation. It is described in the *ahādīth*. We know this.

After the Rasūl ﷺ had taught them, some of his companions did live in the state of Islām. 'Umar ibnul-Khattāb ؓ was in this state when he went to Jerusalem to accept the key to the city gate.

'Umar ؓ went to Jerusalem with only one other man, not with an army. Although there were so many soldiers, armies, and warriors waiting for them in Jerusalem, only two men went to accept the key to the gate: one was 'Umar ibnul-Khattāb ؓ and the other was the camel driver.

In Jerusalem, the Patriarch had been waiting for him, saying, " 'Umar is the commander of the army, a great man, a great Muslim leader, and therefore we must pay proper homage to him. We must make preparations for the army that will accompany him." They had gathered enormous numbers of people and soldiers to honor him and his army.

Yet only two men came to Jerusalem. They came from Damascus on one camel. When 'Umar ibnul-Khattāb ؓ first mounted the camel, he told the camel driver there was one rule. "Because we will be traveling through the desert, I will ride the camel for a certain distance while you lead it. After that, I will get off and you will ride the camel, while I lead it. We will take turns on our journey like this until we reach Jerusalem." This was his instruction to the camel driver and this was how they journeyed. When the camel driver rode, 'Umar ibnul-Khattāb ؓ led the camel. When 'Umar ؓ rode, the camel driver led the camel.

The Patriarch and the army were waiting for him in

Jerusalem. They had been told to expect 'Umar ﷺ at a certain time but they did not yet see anything. The Patriarch and the entire army were expecting his arrival. At long last, they saw two men and a camel in the distance. One man was riding the camel.

At that time, the camel driver was riding the camel and 'Umar ﷺ was leading it. When they approached the gate, the people bowed in obeisance to the camel driver.

Only two men had arrived. There was no army, nothing.

The Patriarch and the people of Jerusalem rushed towards the camel driver to pay homage, saying, "We come to honor the holy leader of Islām!" The soldiers all turned towards the camel driver.

"I am not that person, he is! I am the camel driver."

'Umar ﷺ then spoke to the Patriarch of Jerusalem who was now running towards him with the key to the city. "This is Islām. It has been written in our histories since the time of Adam ﷺ and Abraham ﷺ that Jerusalem will belong only to a people who exist in a state of equality. That is Islām.

"It is written in our scriptures and the prophecy has been fulfilled. It is written that only a person of equality is capable of ruling here in Jerusalem. Others will be incapable. It has been ordained by God.

"The prophecy states that only destruction will occur if a person without this capacity for equality, a person without this state, rules in Jerusalem. There will be no peace. It has been revealed to us in those words. Only a just man can rule Jerusalem so that a king and a slave will be shown equality there. Then a herdsman can sit on the throne of the king and a king can sit on the chair of a herdsman.

"Jerusalem, the City of Peace, can be ruled only with peace. Jerusalem means peace; it means only someone with the strength of peace is capable of ruling it. Islām exists in anyone who has this peace. Only he can rule. Until this

state comes, Jerusalem will never have peace. The rulers and those who live there will never have peace without the state of equality." That is what 'Umar ﷺ told the Patriarch of Jerusalem.

The Patriarch bowed down before him and gave him the key to the city gate. Then he invited him to pray in the church. "Come, pray here in the church," he said.

'Umar ﷺ looked inside and saw certain Christian symbols there. "Today, I will pray outside," he said. He spread his prayer mat outside and prayed there.

After his prayer was complete, the Patriarch asked him, "Why did you not pray inside the church?"

'Umar ﷺ said, "Islām means peace. There are four sections: the land and the sky, hell and heaven. There are four elements: earth, fire, water, and air. He who has successfully transcended earth will gain its benefit at the end. He who has successfully transcended fire will gain the section he needs at the end, taking what he needs and discarding everything else. He who has successfully transcended water will gain that taste at the end. He who has successfully transcended air will gain the air of the *rūh*, the soul. Until he reaches the great and ultimate state, those four may be places in which he needs to dwell.

"What is in the earth will remain in the earth. What is in the water will remain in the water. What is in the air will remain in the air. What is in the fire will remain in the fire. This is unavoidable. Only when someone understands the taste will he leave behind those four on his own. We cannot destroy him in the meantime. We must give him room.

"As long as he lives in the world, the world will have to be there for him. When he successfully transcends the world, he will know heaven. When he successfully transcends the world, his world will be the *ākhirah*, the kingdom of God. He can understand the *ākhirah* then. When he understands the *ākhirah*, he will reject anger, arrogance, karma, and his bondage to friends and relatives in the world. He will reject

those qualities and accept Allāh's heavenly qualities. This is heaven. When he rejects those things, he will succeed. When he understands, he will do it.

"When the clarity of *'ilm* and wisdom come to him, he will know that Allāhu, his Father, is his only possession for the beginning and for the end, for *hayāh* and for *maut*, for life and for death, and that there is only One God, no other. We cannot attack him just because that state has not yet come to him. He has to successfully transcend the place in which he dwells. He can understand only after that, only after he has known each part," said 'Umar ibnul-Khattāb ﷺ.

The Patriarch of Jerusalem continued to listen to him very intently and with much wisdom.

"If I had prayed here, the brothers who follow Islām in the future would take over Christian houses of worship and attempt to destroy the symbols of Christianity. These symbols have to remain here until the people themselves understand and find clarity. The four steps—*az-zabūr*, *al-jabbūrat*, *al-injīl*, and *al-furqān*—have to remain. I prayed outside the church so that these places would not be taken over. I prayed outside in order to safeguard them."

The Patriarch replied, "You are truly the one who is worthy," as he placed the key into 'Umar's hands.

At the end, the Patriarch said to him, "I have given you the key now. How long will it remain in your hands? When will it be returned to us?"

"Islām will have the key for as long as the good qualities and the good conduct I have described, and the following four conditions, remain in effect:

"First, Islām will have the key only for as long as equality, peace, tranquility, Allāh's qualities, good conduct, and unity remain in Islām.

"Second, there must be justice. I did not bring soldiers with me to meet you. I came alone, with only one other man. Islām will have the key only for as long as *sabūr*, *shukūr*, *tawakkul*, love of Allāh, justice, and conscience exist

in Islām.

"Third, Islām will have the key only for as long as good conduct and virtue remain within it, for as long as a state similar to the way in which I arrived remains within it. Islām will have the key only for as long as a king and a slave can live with equality in the same place. Islām will have the key only when the king can live where the slave lives and the slave can live where the king lives, only when the king's food is for the slave, and the slave's food is for the king. Islām will have the key only for as long as equality exists in Islām.

"Fourth, Islām will have the key only for as long as the blessings of unity, the one family, the one people, the love for Allāh, the striving for and the worship of Him without parallels exist in Islām.

"When Islām loses these four, the key to the gate of Jerusalem will change hands. It will leave their hands. It is then that the number of Muslims in the world will be as many as the particles of flour in a loaf of bread. Their numbers will be great. Those who can hold the key will be as few as the grains of salt in that loaf. They will be just a few. Only when a little salt is added to a lot of flour will the taste come. It will be like that. That is when the key will leave the hands of Islām.

"Then the good qualities and all that I have been describing will be lost from Islām. Justice will be lost from it. At that time, this is what will occur. At that time, the destruction of the world will arise, the genuine riches of Islām will decrease—Allāh's riches of unity, love, trust, and harmony will decrease. When divisions between a king and a herdsman arise, when the time of inequality arrives, the key will leave them. It is then that the time of destruction will begin. It is then that the imminent destruction of the world will be apparent. That is the sign."

These are some of the words spoken by 'Umar ibnul-Khattāb ﷺ to the Patriarch of Jerusalem.

We who are Muslims need to understand what Islām is. Islām is the same, inside and outside. Inner actions and outer actions are the same. Inner justice and outer justice are the same. Inner speech and outer speech are the same.

Allāh is the One who is not obscured by anything. Is that not so? Islām is similarly unobscured.

Light behind which nothing else exists is Light. Words spoken without hidden envy are words. Love offered without prejudice or favoritism is love. Unity without high-rank or low-rank is unity. Compassion that regards all lives as its own and acts accordingly is compassion. It is grace. Justice without divisiveness—without the separation of one thing for the self and another thing for someone else—is justice.

Conscience is knowing our own faults, knowing our own state and the states of others, and taking the position of the accused. It is seeing our own faults in the faults of another, and seeing another's faults in our own faults, examining those faults, and thinking, "If I had been in his position, could I or could I not have done what he did? Yes, if I had been in his state of poverty, I too could have committed this theft. I too could have told those lies. I too could have done the same things. Therefore I too would be guilty."

Realizing this, showing *sabūr*, showing *shukūr*, thinking of what caused this situation to happen to him, comforting him, giving him love, making him peaceful, and bringing him to the good path is Islām. This is the way, this is conscience.

Similarly, when correcting our own faults feels better than examining the faults of others, when we come to a state in which we can bring peace to others, that is Islām. Islām is Allāh's good gift, the resplendent perfection that can bring peace to all lives. Islām is love, grace, unity, and compassion. Islām is one people, one family, one group. To see that is Islām.

That is what conquers the world. Islām is that which conquers every heart with love. The love conquers them. The compassion conquers them. The unity conquers them. Allāh's conduct, virtue, actions, and demeanor conquer them. The state of conquest by love, compassion, and unity is Islām, not the sword.

Only that.

Love is sharper than any sword. Such is love! Equality, love, and peace are more powerful than anger. They are an exalted, exalted sword.

Patience is a victory greater than any other.

Patience, gratitude, and trust in God are the greatest prayer for the attainment of Allāh's wealth. This is what we must think of. This state is Islām. If we think of this state, we can understand the good gift, the wealth, that is Islām.

When the *dunyā* attains these qualities and this wealth, the *dunyā* will become the *ākhirah* and the *ākhirah* will become the *dunyā*. That life will be a heavenly life. It will be a life of *rahmah,* a life of mercy. That this itself is Islām is certain.

We, the blessed people who have received the good gift of Islām, we, the intelligent and wise people who have gained the light, the exalted goodness, and the love that constitute *īmān,* must reflect upon what it is that actually constitutes the wealth of Īmān-Islām. Our endeavor to make peace with it is the *'ilm* of the good gift that is Islām.

We must know this, brothers and sisters. We must understand what it is that can conquer each thing. We must endeavor to see which things are needed to conquer which hearts.

If this grows, it will be good for our lives. It will be good for unity, for our lives, for peace, for just laws, for Allāh's love, for good qualities, and for prayer. Then it will be complete. This is the most exalted wealth for our lives.

May we reflect upon this. May we open our hearts and reflect. May we endeavor to reflect with wisdom

and understand. It will be good, if instead of wasting the blessing that Rasūl ﷺ brought, if instead of throwing away those words, if instead of discarding them, we become exquisitely aware of them, understand them, attain clarity, and fill ourselves with this wealth. May we all think of this.

May Allāh bestow upon us the blessing of this good gift. May Allāh, the Rahmatul-'ālamīn, dispel our ignorance and make this wealth secure for us once again. May He make our *īmān* and our hearts strong, give us wisdom, protect us, and make this wealth grow.

Āmīn. Āmīn.

As-salāmu 'alaikum wa rahmatullāh. Peace and the mercy of God be upon you.

Appendix

Al-Kalimātul-Khams
The Five Kalimāt

Al-Kalimatul-'Ūlā
The First Kalimah

Lā ilāha illAllāh, Muhammadur-Rasūlullāh.
There is no deity other than the One God;
Muhammad is the Messenger of God.

Al-Kalimatuth-Thāniyah
The Second Kalimah
Ash-Shahādah
The Affirmation of Faith

Ash-hadu al-lā ilāha illAllāhu wahdahu lā sharīka lah;
wa ash-hadu anna Muhammadan 'abduhu wa rasūluh.
I witness that there is no deity other than the One God,
He is One without a partner; and I witness that Muhammad
is His Servant and His Messenger.

Al-Kalimatuth-Thālithah
The Third Kalimah

Subhānallāhi wal-hamdu lillāhi wa lā ilāha illAllāhu wallāhu akbar, wa lā haula wa lā quwwata illā billāhi wa huwal-'alīyul-'azīm.

Glory is God's, and all praise is God's,
and there is no deity other than the One God,
and God is greater,
and there is no majesty and power except with God,
and He is exalted, supreme in glory!

Al-Kalimatur-Rābi'ah
The Fourth Kalimah

Lā ilāha illAllāhu wahdahu lā sharīka lah;
lahul-mulku wa lahul-hamd; yuhyī wa yumīt;
biyadihil-khair; wa huwa 'alā kulli shay'in qadīr.

There is no deity other than the One God;
He is One without a partner.
His is the dominion and His is the praise;
He bestows life and death, in His hand is the Good,
and He is omnipotent over all things.

Al-Kalimatul-Khāmisah
The Fifth Kalimah

Allāhumma inni a'ūdhu bika min an ushrīka bika
shay'aw-wa ana a'lamu bih,
wa astaghfiruka limā lā a'lamu bih,
innaka anta'ālimul-ghaibi wash-shahādah.
Tubtu 'anhu wa tabarra'tu min kulli dīnin siwā
dīnil-Islām, wa aslamtu laka wa aqūlu:
Lā ilāha illAllāh; Muhammadur-Rasūlullāh.

Dearest God! I seek protection in You
against ascribing any partner to You knowingly,
and I beg Your forgiveness for that which
I might do unknowingly—
indeed, You are the Knower of both what is seen
and what is hidden. I have turned from such faults
and I absolve myself from every sort of creed except
pure belief in and surrender to You,
and I commit myself wholly to You saying,
"There is no deity other than the One God;
Muhammad is the Messenger of God!"

Glossary

The following traditional supplications in Arabic are used throughout the text:

ﷺ *sallAllāhu ʿalaihi wa sallam,* may the blessings and peace of Allāh be upon him, is used following Prophet Muhammad, Rasūlullāh, the Messenger of Allāh ﷺ.

ﷺ *ʿalaihis-salām,* peace be upon him, is used following the name of a prophet or an angel.

ﷺ *radiyAllāhu ʿanhu* or *anhā,* may Allāh be pleased with him or her, is used following the name of a companion of the Prophet Muhammad ﷺ, *aqtāb,* wives of the prophets, and exalted saints.

Unless otherwise noted, the glossary words are Tamil, a Dravidian language whose origins in antiquity are unknown.

Although the glossary has been assembled by editors and translators over the years, a majority of the explanations and definitions have come directly from Bawa Muhaiyaddeen ﷺ.

Pronunciation Key

The non-Arabic and non-Tamil reader of this book will encounter unknown words and names. We have tried to make them as simple as possible to pronounce.

While there are standard ways of transliterating Arabic letters into Roman script, there is no standard system of transliterating Tamil. Thus, we have not adopted any system in its entirety, but are indebted to many.

We have simplified the consonants—for the typical English speaking person, it would not be particularly helpful to distinguish between the two types of s or h or t in Arabic or the two types of t or the three types of n or l in Tamil.

dh in Arabic is pronounced like the th in then

kh in Arabic is pronounced like the ch in the Scottish loch

gn is pronounced like the ng in king or like the ñ in the Spanish word *mañana*

k has been variously transliterated as k or h or g, because its sound is dependent upon its position in the Tamil word

th (a confusing and inconsistently applied legacy Tamil transliteration that has come down to us from the German) has been simplified throughout as t or d, depending on its position in the Tamil word

Both Arabic and Tamil have long and short vowels: the long vowels have been indicated by long marks in most cases. Thus, in Arabic and Tamil (except where noted):

a as in agree for Tamil;
as in either agree or apple for Arabic, depending on placement

ā as in father for Tamil;
as above with a lengthening of sound for Arabic

i	as in pin
ī	as in pique
u	as in pull
ū	as in rule
o	as in sock
ī	as in ore
e	as in end
ē	as in they
ai	as in aisle except at the end of a word, where it is generally as in day, for Tamil. In Arabic it may sound either like aisle or day, depending on the letter preceding it.

Any good transliteration system, of course, needs to be logically consistent. However, the idiosyncrasies of both languages must be considered; a few well-placed exceptions serve to clarify a sound that would otherwise be mangled. For instance, *nāi* (dog—pronounced as in high) could not be spelled *nāy* without causing confusion, even though that is what the Tamil spelling would seem to indicate.

A

'abd (Arabic n.) slave, servant

adhāb (Arabic n.) the punishment and torture in hell

ādi (n.) the beginning, primal beginning, source, origin

ahādīth (sing. *hadīth*) (Arabic n.) a collection of the reported sayings and actions of Rasūlullāh ﷺ

aham (n.) the heart, the inner being

Ahamad ﷺ (Tamil & Arabic n.); *ahmad* ﷺ (Arabic n.) The beauty of the heart that brings beauty to the countenance (*muham,* Tamil n.) is Muhammad ﷺ, the Messenger of God. That beauty is the beauty of Allāh's qualities. This is a name that comes from within the ocean of divine knowledge, *bahrul-'ilm.* Allāh is the One who is worthy of the praise of the heart. Lit. most praiseworthy

a'immah (Arabic n.) those who lead the five-times prayer

akbar (Arabic adj.) great[er]

ākhirah (Arabic n.) The kingdom of God; *ākhirah* is where the soul proclaims the First Kalimah to Allāh. "There is nothing but You, O Allāh!" This is the ultimate and final realization, it is the soul's exclamation as it perceives who it is, and with this final realization and expression, the soul that is a ray of God's Light returns to the One Omnipresent God. The soul returns to the Source from which it came. There is only One—Allāh. Where all this happens is called *ākhirah.*

'ālamul-arwāh (Arabic phrase) the world of pure souls

al-hamdu lillāh (Arabic phrase) all praise is to Allāh

al-hmd (Arabic n.) the five letters: *alif, lām, mīm, hā',* and *dāl*

alif, lām, mīm, hā', dāl (Arabic n.) five letters of the Arabic alphabet

'ālim (Arabic n.) a person learned in religion

Allāh (Arabic n.) God, who is One and in Oneness with all lives

Allāh, *subhānahu wa ta'ālā* (Arabic phrase) God, glorious is He and exalted.

Allāhu akbar (Arabic phrase) God is greater

amānah (Arabic n.) the treasure given in trust to man, the soul

ambiyā' (sing. *nabī*) (Arabic n.) prophet(s)

āmīn (Arabic n.) may it be so

anbu (n.) love

an-bū (phrase) the flower of love. This is a combination word: *anbu* means love, *bū* means flower.

Āndavan (n.) God, the Ruler

aqtāb (sing. Qutb ﷺ) (Arabic n.) those exalted being(s) sent by Allāh through His grace and mercy, to reawaken humankind's faith in God and to establish certitude in our hearts

'arsh (Arabic n.) The throne of God; the plenitude from which God rules; the place on the crown of the head is the throne that can bear the weight of Allāh. Allāh is so

heavy that we cannot carry the load with our hands or legs. The *'arsh* is the only part of the human being that can support Allāh.

'arshul-mu'min (Arabic phrase) the throne of he whose belief in God is absolute

asarīri (n.) a voice from heaven that brings wisdom

as-hāb (pl. *sahābah*) (Arabic n.) companion(s) of the Prophet Muhammad ﷺ

ash-hadu al-lā ilāha illAllāhuwahdahu lā sharīka lah; wa ash-hādu anna Muhammadan 'abduhu wa rasūlluh (Arabic phrase). The Shahādah (Second) Kalimah: I witness that there is no deity other than the One God, He is One without a partner; and I witness that Muhammad is His Servant and His Messenger.

al-asmā'ul-husnā (Arabic phrase) The plenitude of the ninety-nine duties of God; the manifestations of His essence of grace, the *sifāt* of His *dhāt*. His qualities are the manifestations which emerge from Him. When God performs His duty, these manifestations of His essence are brought into action; His qualities become His *wilāyāt* or duties. Lit. the beautiful names

'asr (Arabic n.) the afternoon prayer

as-salāmu 'alaikum (Arabic phrase) The peace of God be upon you.

as-salāmu 'alaikum wa rahmatullāhi (wa barakātahu) (Arabic phrase) The peace and compassionate grace (and blessings) of God be upon you.

astaghfirullāhal-'azīm (Arabic phrase) I beg forgiveness of God, the Supreme.

a'ūdhu billāhi minash-shaitānir-rajīm (Arabic phrase) I seek refuge in Allāh from the accursed satan.

auliyā' (Arabic n.) friends of Allāh, saints, guides

'awqāt (sing. *waqt*) (Arabic n.) time(s) of the five-times prayer

al-awwal (Arabic n.) the beginning; the state in which forms begin to manifest; lit. the first

āyāt (sing. *āyah*) (Arabic n.) verses in the Qur'ān; signs or miracles

B

badā-i-musībat (Urdu phrase borrowed from the Arabic) a calamity that would otherwise manifest

bahr (Arabic n.) ocean

bahrul-'ilm (Arabic phrase) the ocean of divine knowledge

Bismillāhir-Rahmānir-Rahīm (Arabic phrase) In the name of God, the Most Compassionate, the Most Merciful.

buriyāni (n.) a celebratory dish consisting of layers of rice, vegetables, raisins, and nuts

D

daulat (Urdu n. borrowed from the Arabic n. *dūlah*) Wealth, the wealth of the grace of God. The wealth of Allāh is the wealth of divine knowledge, and the wealth of perfect *īmān.*

dajjāl (Arabic n.) the antichrist

dharma (n.) duty, charity, duty fulfilled by observance of law

dhāt (Arabic n.) the essence of the grace of God

dhikr (Arabic n.) The remembrance of God; of the many *dhikrs,* the most exalted *dhikr* is "*Lā ilāha illAllāhu:* There is nothing other than You, O God. Only You are Allāh." All *dhikrs* relate to His *wilāyāt* or His actions, but this *dhikr* points to Him and to Him alone.

ad-dīn (Arabic n.) the path of absolute purity; a formal spiritual path or religion

Dīnul-Islām (Arabic phrase) The path of absolute purity that is Islām. He who is in Dīnul-Islām gives peace to all living beings, he makes them tranquil, he gives them love and he embraces them. He embraces them to his bosom and to his heart with unity and love, as one form to another. He greets others face to face, embraces them, and shows love to love. He who embraces another in this manner is in Dīnul-Islām.

du'ā' (Arabic n.) a prayer of supplication to God
du'ā' barakat (Arabic phrase) a supplication for Allāh's blessings
dūlah (Arabic n.) wealth
ad-dunyā (Arabic n.) the world

F

fard (pl. *furūd)* (Arabic n.) obligatory religious duty
fikr (Arabic n.) constant contemplation and immersion in Allāh
firdaus (Persian) paradise
fī sabīlillāh (Arabic phrase) on the path to God
al-furqān (Arabic n.) Islām. The teachings revealed to Moses ﷺ and Muhammad ﷺ. Bawa Muhaiyaddeen ﷺ included Judaism in this step, explaining that these two religions are like two brothers descending from one father, Abraham ﷺ. Lit. the criterion. In the Qur'ān (2:53), Allāh says, "And (remember) when we gave Moses the Book and the Criterion that perhaps you might become rightly-guided."

G

gnānam (n.) knowledge, wisdom, divine wisdom, wisdom awakened by grace, knowledge of the divine

H

hadiyah (pl. hadāyā) (Arabic n.) gift(s)
haif (Arabic n.) that which perishes; lit. an injustice, harm, or wrong
hajj (n.) holy pilgrimage
halāl (Arabic n.) acceptable to God; permissible; that which conforms to the commands of God
hanal (n.) Zoroastrianism, Fire-Worship
haqīqah (Arabic n.) Christianity; the state of absolute truth and reality, and, for the seeker, existing in that reality.

Bawa Muhaiyaddeen ☺ explains that the four steps in the manifestations of the religions of Hinduism, Zoroastrianism, Christianity, and Islām, [*az-zabūr*, *al-jabbūrat*, *al-injīl*, and *al-furqān*] are equivalent to the steps in Sufism of *sharī'ah*, *tarīqah*, *haqīqah*, and *ma'rifah*.

harām (Arabic n.) forbidden by God; impermissible; that which does not conform to the commands of God

hayāh (Arabic n.) life; lifetime

hayawān (Arabic n.) animal

hayawān-insān (Arabic phrase) the animal-human

hayy (Arabic n.) a greeting used in the heavenly realms

Hijrah (Arabic n.) the migration of the early Muslims from Mecca to Medina

huwat (Arabic n.) the chasms [of fire]

I

'ibād (sing. *'abd*) (Arabic n.) slaves, servants

ibādah (Arabic n.) service to God performed with a melting heart

iblīs (Arabic n.) satan, the jinn who refused to bow before Adam ☹

'īd (Arabic n.) a day of celebration in which a special prayer is offered to commemorate 'Īdul-Fitr, the end of the fast of Ramadān; and 'Īdul-Adhā, the day we honor the willingness of Abraham ☺ to sacrifice his son, Ishmael ☺

illAllāh(u) (Arabic n.) Only You are God. You alone exist.

'ilm (Arabic n.) knowledge of the divine

īmān (Arabic n.) absolute and unshakable faith that God alone exists; the complete acceptance by the heart that God is One

Īmān-Islām (Arabic n.) Perfect certitude and purity of faith in Allāh; the state of the spotlessly pure heart which contains Allāh's Holy Qur'ān, His divine radiance, His divine wisdom, His truth, His prophets, His angels, and His laws. When the resplendence of Allāh is seen as the completeness within this pure heart of Man,

that is Īmān-Islām. When the complete, unshakable faith of this pure heart is directed towards the One who is Completeness and is made to merge with that One; when that heart trusts only in Him and worships only Him, accepting Him as the only perfection and the only One worthy of worship — that is Īmān-Islām.

al-injīl (Arabic n.) Christianity

insān (Arabic n.) man, a human being

insān-hayawān (Arabic phrase) a human who has become an animal

Insān Kāmil (Arabic n.) a perfected human being; one who has realized Allāh as his only wealth, cutting away the wealth of the world and the wealth sought by the mind; one who has acquired God's qualities, performs his own actions accordingly, and immerses himself within those qualities; one in whom everything other than Allāh has been extinguished

in shā'Allāh (Arabic phrase) if God wills

Islām (Arabic n.) purity; unity; the state of total and unconditional surrender to the will of God; the state of absolute purity; to accept the commands of God and His qualities and actions and to establish that state of purity within oneself, worshipping Him alone

J

al-jabbūrat (Arabic n.) the scripture of Zoroastrianism, Fire-Worship

jabhah (Arabic n.) face, forehead, front; *jabhah* to *jabhah,* face to face

jahannam (Arabic n.) the lowest hell

jihād (Arabic n.) the struggle against evil within the self

jihād fī sabīlillāh (Arabic phrase) struggle on the path to God

jinn (Arabic n.) a being created of fire

jum'ah prayer (Arabic n.) the midday prayer in the mosque

performed on Fridays after the sermon

K

Ka'bah (Arabic n.) God's House of prayer in Mecca that Muslims face in their five daily prayers

Kadavul (n.) God

kafan (Arabic n.) burial shroud

kāfir (Arabic n.) a person from whom the truth is hidden; an unbeliever

kalimah (pl. *kalimāt*) (Arabic n.) *Lā ilāha illAllāhu:* There is nothing other than You, O God. Only You are Allāh. Lit. There is no deity other than You, O God. Only You are God. The recitation or remembrance of God that cuts away the influence of the five elements of earth, fire, water, air, and ether, washes away all the karma that has accumulated from the very beginning until now, dispels the darkness, beautifies the heart and causes it to become resplendent. The *kalimah* washes the body and the heart of man and makes them pure, makes man's wisdom emerge and impels that wisdom to know the self and God.

al-kalimatul-'ūlā (Arabic phrase) the First Kalimah

Karbalā' (Arabic n.) In the outer landscape, Karbalā' refers to the historic town in Iraq where a terrible battle took place. In the inner landscape, it is the battlefield where the one handful of earth was gathered from all four directions to form the heart of man.

Karīm (Arabic n.) God, the Most Generous

kastūri (n.) the fragrant musk of the musk deer

khair (Arabic n.) that which is right or good; that which is acceptable to wisdom and to Allāh, as opposed to *sharr*, that which is evil or bad

khairāt (Arabic n.) good actions, goodness

khutbah (Arabic n.) a sermon given at the Friday prayer, *'īd*

prayers, and other occasions such as the eclipse prayer and weddings

kitāb (pl. *kutub*) (Arabic n.) book(s)

kufr (Arabic n.) that which obscures truth

kursī (Arabic n.) Allāh's seat in the forehead between the eyes; the eye of wisdom between the physical eyes in the center of the forehead

L

la ilāha illAllāhu (Arabic phrase) There is nothing other than You, O God. Only You are God. This is explained by Bawa Muhaiyaddeen ⊖ in the ultimate sense of Sufism as *lā maujūda illAllāh* (there is nothing that exists except God) in his explanation. "There is another prophet to come" is also an explanation rather than a translation. He interprets the meanings of the *kalimāt* of the prophets in the following way:

Lā ilāha illAllāhu wa innī Ādam-Safīyullāh
There is no deity other than the One God and indeed Adam is the Purely-Created of God. [There is another prophet to come.]

Lā ilāha illAllāhu wa innī Nūhun-Najīyullāh
There is no deity other than the One God and indeed Noah is the Saved of God. [There is another prophet to come.]

Lā ilāha illAllāhu wa innī Ibrahīm Khalīlullāh
There is no deity other than the One God and indeed Abraham is the Friend of God. [There is another prophet to come.]

Lā ilāha illAllāhu wa innī Ismā'īl Dhabīhullāh
There is no deity other than the One God and indeed Ishmael is the Sacrificed of God. [There is another prophet to come.]

Lā ilāha illAllāhu wa innī Mūsā Kalīmullāh
There is no deity other than the One God and indeed Moses is the One who Speaks to God. [There is another prophet to come.]

Lā ilāha illAllāhu wa innī Dāwūd Khalīfatullāh
There is no deity other than the One God and indeed David is the Vice-Gerent of God. [There is another prophet to come.]

Lā ilāha illAllāhu wa innī 'Īsā Rūhullāh
There is no deity other than the One God and indeed Jesus is the Soul of God.
[There is another prophet to come.]

Lā ilāha illAllāhu Muhammadur-Rasūlullāh
There is no deity other than the One God; Muhammad is the Messenger of God.

la'nah (Arabic n.) curse
la'natu jahannam (Arabic phrase) the curse of the lowest hell
lebbay (n.) *mu'adhdhin* (Arabic n.); the caretaker of the mosque who recites the call to prayer

M

maghrib (Arabic n.) the prayer performed just after sunset
malā'ikah (Arabic n.) angels, archangels
mal'ūn (Arabic n.) satan, the accursed, the one who has gone astray
mantra(s) (n.) incantations(s) that summon demons
maqbūl (Arabic n.) acceptable
ma'rifah (Arabic n.) Furqān, Islām
mā shā'Allāh (Arabic phrase) whatever Allāh has willed
Maulā; Maulānā (Arabic n.) Lord, Master; our Lord or Master
maut (Arabic n.) death
maya (n.) The glitters seen in the darkness of illusion; the 105 million glitters seen in the darkness of the mind which result in 105 million rebirths. Maya is a *shakti,* an energy,

that can take many, many millions of hypnotic forms. If man tries to grasp these forms with his intellect, though he sees the form, he will never be able to catch it, for it will elude him by taking another form. Maya is a *shakti* which takes on various shapes, causes man to forfeit his wisdom, and confuses and hypnotizes him into a state of torpor. This word has many meanings. Lit. illusion

mayyit (Arabic n.) corpse

mīm (Arabic n.) Arabic letter corresponding to the English letter "m"

mi'rāj (Arabic n.) Prophet Muhammad's ﷺ miraculous night journey to Jerusalem, then up through the seven heavens, to the Throne of God and back

miskīn (Arabic n.) a poor person

mubārakāt (Tamil & Arabic n.) The blessings of God's love in all three worlds, *awwal, dunyā,* and *ākhirah.* Allāh's wealth is the wealth of the soul, of wisdom, and of His grace, which is the resplendent wisdom of the Nūr. *Mu* (n.) is a Tamil prefix meaning three; *barakāt* (Arabic n.) means blessings.

muham (n.) face, countenance

Muhammad ﷺ (Arabic n.) The beauty of the Light of Allāh's essence present in the heart and reflected in the face is the Messenger of God ﷺ. Muhammad ﷺ, the Messenger of God, is the last of the line of prophets.

Anādi Muhammad: The Unmanifested.

Ādi Muhammad: The Manifested.

Awwal Muhammad: Creation has begun. It has been made to appear.

Hayāt Muhammad: The *rūh* has emerged.

Annam Muhammad: *Annam* means food, the food for the living beings, the food for the *rūh* and for all the creations, for everything! *Annam* means *rizq*. Annam Muhammad is the *rizq*.

Ahamad, Ahmad: The *qalb,* the heart. For all the *qalbs* this is Heart-Muhammad.

Muhammad: The *zīnah,* the beauty, the Light. The beauty in the heart comes to the face.

Nūr-Muhammad: The Light, the Completion, that is Muhammad. Nūr-Muhammad is the Completion. That Light has attained the Completion in Allāh, appearing as that Completion.

Allāh Muhammad: Allāh is within Muhammad and Muhammad is within Allāh. The Light known as Muhammad is within Allāh and the Light known as Allāh is within Muhammad.

These are the nine. There are many more:

Rattina Muhammad: After the nine names for Muhammad ﷺ, there is also Rattina—precious gemstone—Muhammad, the tenth. There are nine precious gemstones. After the nine names are combined, the ultimate name for it is the word, Rattina Muhammad. When the nine names are combined, the name for it is Rattina Muhammad.

Kārana Muhammad: He came as the fundamental source of all the histories. He came as the fundamental source of all the creations. That is the eleventh, the last. Kārana Muhammad, Muhammad ﷺ as the source. Allāh has said to Muhammad ﷺ, "I created everything through you. I would not have created anything without you. You exist as the fundamental source for everything."

He has many names. These are the fundamental names, the names that are inside, that Allāh gave Muhammad ﷺ at the time he appeared. The others are all simply names that were given to him after he came to the *dunyā.* These are the fundamental names, containing the inner meanings. The others are the names of his *wilāyāt.*

These are the names given to the Light. These are the names given to the Light in *'ālamul-arwāh.* This

explanation of Muhammad ﷺ exists — may exist — within every human being. The beauty must be discovered inside. That is the beauty. All that beauty is inside.

Muhammad al-Mustāfār-Rasūl ﷺ (Arabic phrase) Muhammad, the chosen Messenger ﷺ

mu'min (pl. *mu'minūn*) (Arabic n.) true believer(s)

munāfiqūn (Arabic n.) hypocrites; outward Muslims inwardly unsympathetic to Islām

N

nabī (pl. *ambiyā'*) (Arabic n.) prophet(s)

an-Nabī Muhammad al-Mustāfār-Rasūl ﷺ the Prophet Muhammad, the Chosen, the Messenger, the peace of God be upon him,

nafl (Arabic n.) supererogatory prayer above and beyond the established obligatory and *sunnah* prayers

nafs (Arabic n.) the self from which the desires arise; lit. person, spirit, personality, inclination, or desire which goads or incites one towards evil

nafs ammārah (Arabic n.) the seven desires which goad and incite one towards evil

najīs (Arabic n.) unclean

Nāyan (n.) Lord; a term of respect added in Tamil to Allāhu ta'ālā

ni'mah (Arabic n.) a gift of grace

Nūr (Arabic n.) Light; the resplendence of Allāh; the plenitude of the Light of Allāh that has the resplendence of a hundred million suns; the completeness of Allāh's qualities. When the plenitude of all these becomes One and becomes resplendent as One, that is His Light, His Nūr. That is Allāh.

P

Pahut Arivu (phrase) Discerning Wisdom, the sixth level of human wisdom

panam (n.) money
Pērarivu (n.) Divine Luminous Wisdom
pinam (n.) corpse
purānas (n.) ancient histories

Q

qabr (Arabic n.) the grave
qalam (Arabic n.) the mighty Pen that writes Allāh's will
qalb (Arabic n.) the heart, the heart within the heart of man, the innermost heart. Bawa Muhaiyaddeen ☺ explains that there are two states for the *qalb.* One state is made up of four chambers, which represent Hinduism, Fire-Worship, Christianity, and Islām. Inside these four chambers there is a flower, the flower of the *qalb* that is the divine qualities of Allāh. This is the second state, the flower of grace, *rahmah.* God's fragrance exists within this inner *qalb.*
Qiyāmah (Arabic n.) the Day of Resurrection
qudrah (Arabic n.) the power of God
Qur'ān (Arabic n.) The words of Allāh that were revealed to His Messenger, Prophet Muhammad ☮. Those words that came from Allāh's Power are called the Qur'ān; Allāh's inner book of the heart; the Light of Allāh's grace that comes as a resonance from Allāh.
qurbān (Arabic n.) Inwardly, it is to purify one's innermost heart, by sacrificing and cutting away the animal qualities that exist within the self, thus making one's life *halāl,* acceptable to God. The SubhānAllāhi Kalimah is recited for the purpose of destroying these animal qualities within the *qalb.* Outwardly, it is the ritual sacrifice of animals to make them *halāl.*
Qutb ☺ (pl. *aqtāb*) (Arabic n.) One who is endowed with the power of the light of grace-awakened Discerning Wisdom that dawned from the throne of God and that investigates, understands, and analyzes everything in the eighteen thousand universes and beyond. Through

this inner analysis, the darkness of evil is dispelled and the beauty of goodness is made clear and radiant. The Qutb ۞ is sent by Allāh, through His grace and mercy, to reawaken mankind's faith in God and to establish certitude in our hearts. He is the wondrous embodiment and illustration of *īmān,* absolute faith in God, in all three worlds.

R

Rabb (Arabic n.) God, the Lord, the Creator and Cherisher of all lives

Rahīm (Arabic n.) God, the Most Merciful

rahmah (Arabic n.) compassion, grace, mercy

Rahmān (Arabic n.) God, the Most Compassionate

Rahmatul-'ālamīn (Arabic phrase) the Mercy for All the Universes, the One who gives everything to all His creations

Rahmatun lil-'ālamīn (Arabic phrase) a Mercy for All the Universes; an attribute of Prophet Muhammad ﷺ

Rasūl, Rasūlullāh ﷺ (Arabic n.) Prophet Muhammad, the Messenger of Allāh ﷺ; lit. Messenger, Messenger of Allāh

rizq (Arabic n.) nourishment provided by Allāh, sustenance

rūh (Arabic n.) The soul, the Ray of Light belonging to God; the Light of God's wisdom. Bawa Muhaiyaddeen ۞ explains that the *rūh* is life, *hayāh.* Out of the six kinds of lives, the soul is the Light life, the human life. It is a ray of the Nūr, the Light of Allāh, a ray that does not die or disappear. It comes from Allāh and returns to Allāh.

rūhānī (Arabic n.) elemental spirit

rukū' (Arabic n.) the bowing position in prayer

rusul (sing. *rasūl)* (Arabic n.) messenger(s)

S

sabūr (Arabic n.) Patience; inner patience; to go within patience, to accept it, to think and reflect within it. *Sabūr* is that patience deep within patience which

comforts, soothes, and alleviates the suffering caused by the mind. Lit. *sabūr* is the intensive form of *sabr*

sadaqah (Arabic n.) charity

saivam (n.) absolute purity

sajdah (Arabic n.) prostration in prayer

salāh (Arabic n.) daily five-times prayer

salām (Arabic n.) peace; also refers to the greeting of peace: "Peace be upon you."

salāmah (Arabic n.) safety and security: the state of peace

salawāt (Arabic n.) the recitation of peace and blessings upon the Rasūl ﷺ; prayers or blessings; usually used to refer to the supplications asking God to bless the prophets and mankind

sayyid (Arabic n.) a title of nobility, and also used to designate a descendant of the Prophet ﷺ

shaikh (Arabic n.) teacher

shaitān (Arabic n.) satan

shakti (n.) the energy or force of creation arising from the five elements

ash-sharīʿah (Arabic n.) the law (for correct conduct)

shariyā (phrase) [Is it] correct?

sharr (Arabic n.) that which is bad or evil

shart (Arabic n.) condition, rule

shirk (Arabic n.) that which is held equal to God; the act of depending upon or worshipping something along with or other than God

shukūr (Arabic n.) intense gratitude; contentment with whatever may happen, realizing that everything comes from Allāh; contentment arising from gratitude

sifah (pl. *sifāt*) (Arabic n.) The physical world of form, creation, manifestation. Lit. Something that describes. Thus the ninety-nine names of Allāh are known as *sifātullāh*.

sirr (Arabic n.) mystery, secret, divine mystery; traditionally in Sufism this refers to the innermost (secret) heart or *qalb*

subhānahu wa ta'ālā (Arabic phrase) glory be to Him, He the Most High

Sufi(s) A Sufi exists in the absolute silence of Light within God. He prays with God as God. He performs 43,242 prostrations to God each day. His every breath, every intention, every thought goes out to unite with God. His heart is open and melting with love. He does not harm anyone or kill anything. He feels the suffering of others as his own. He does not belong to any one race or religion. He lives in a state of unity with all lives. He does not dance or take intoxicants. His sustenance is God.

sujūd (Arabic n.) prostrations to God during prayer

sunnah (Arabic n.) voluntary prayer offered to follow the example set by Rasūlullāh ﷺ

sūrah (Arabic n.) chapter (beginning with the letter س)

sūrah (Arabic n.) form, body (beginning with the letter ص)

T

takht (Persian n.) throne

tārahan, singan, sūran (phrase) the three sons of maya, illusion

tarāwīh (Arabic n.) the prayers performed during Ramadān, the month of fasting after *'ishā'*, the fifth prayer of the day, when the sky is completely dark

tarīqah (Arabic n.) Zoroastrianism, Fire-Worship, the stomach, the second step in Sufism

tasbīh (Arabic n.) recitations that glorify Allāh; a *dhikr* glorifying God in a state of true prayer

taubah (Arabic n.) repentence

tauhīd (Arabic n.) the affirmation of the unity of Allāh; the state of oneness without any trace of duality; the indivisible and absolute Oneness of God

tawakkul (Arabic phrase) trust (in Allāh)

tawakkul-'alAllāh (Arabic n.) absolute trust in God; surrender to God; handing over to God the entire responsibility for everything

Tiru Maray (Tamil phrase) the Divine, Hidden Treasure, Furqān; the Divine Qur'ān

tiyānam (n.) meditation

toluhay (n.) prayer, specifically the five-times prayer

U

'ulamā' (Arabic n.) the religious scholars, the learned

ummah (Arabic n.) followers, people, community, nation, family

Ummī (Arabic n.) unlettered, mute; refers to the Messenger of God ﷺ

Ummul-Qur'an (Arabic phrase) the Qur'ān is the mother who is the eye of *'ilm*, wisdom, and *īmān*. It is only when this eye opens that *insān* can understand the Qur'ān.

'umrah (Arabic n.) the pilgrimage to Mecca which may be performed at any time during the year

V

vanakkam (n.) prayer, worship

vīna (n.) an Indian stringed instrument

W

wahy (Arabic n.) revelation

waqt (Arabic n.) a point in time

wilāyāt (Arabic n.) the miraculous duties and actions of Allāh

witr (Arabic n.) according to Abu Hanīfah ﷺ, a necessary (*wājib*) single bow or cycle of prayer, performed after *'ishā'*, the fifth prayer of the day, when the sky is completely dark, and before *fajr* immediately following a pair of bows of cycles of prayer known as *ash-shaf'i*

Y

yā (Arabic inter.) O! an exclamation of praise, an interjection

of greatness or praise
yā Allāh (Arabic phrase) O Allāh
yā Rabbi salli ʿalahi wa sallim (Arabic phrase) O my Creator, bless him and grant him peace.

Z

az-zabūr (Arabic n.) the scripture of Hinduism; Hinduism
az-zabūr, al-jabbūrat, al-injīl, and *al-furqān* (Arabic n.) the scriptures of Hinduism, Fire-Worship, Christianity, and Islām; Hinduism, Fire-Worship, Christianity, and Islām
zīnah (Arabic n.) beauty

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of God,
the Most Compassionate, the Most Merciful

M. R. Bawa Muhaiyaddeen ﵀

The words of Muhammad Raheem Bawa Muhaiyaddeen ﵀ reveal the Sufi path of esoteric Islām: that the human being is uniquely created with the faculty of wisdom, enabling him to trace himself back to his Origin—Allāh, the Creator and Cherisher of all the Universes who exists in unity with all lives—and to surrender to that Source, leaving the One, the Truth, as the only reality in his life. This is the original intention of the purity that is Islām.

Bawa Muhaiyaddeen ﵀ spoke endlessly of this Truth through parables, discourses, songs, and stories, all pointing the way to return to God. Over fifteen thousand hours of this ocean of knowledge were recorded.

People of all ages, religions, classes, backgrounds, and races flocked to hear and be near him; he interacted compassionately and lovingly with all of them, opening his heart to them equally, regardless of who they were. Presidents of countries and fakirs from the streets, the proud and the humble, the high-ranking and the low-ranking, the ordinary and the extraordinary, the extremely poor and the extremely rich all sat side by side in his presence.

An extraordinary being, Bawa Muhaiyaddeen ☺ taught from experience, having traversed the path and returned, divinely aware—sent back to exhort all who yearn for the experience of God to discover the inner wisdom that is the path of surrender to that One.

Bawa Muhaiyaddeen ☺ did not tell us much about his life, although there were rare moments when he spoke to those gathered around him of certain memories.

What we know is that he was first sighted by spiritual seekers—a man we know only as Periari and a few others from the town of Kokuvil—at the edge of the jungle near the pilgrimage town of Kataragama in what was then known as the island country of Ceylon.

The tiny island that is shaped like a teardrop falling from the tip of southern India is a place known for its legendary as well as its sacred geography. Adam's Peak in the center of the island is said to have retained the imprint created by the impact of Adam's foot from when he first touched the earth after being cast out of the Garden of Eden.

Referred to in the ancient text of the Ramayana as Lanka, it was the site of Princess Sita's captivity by her abductor, Ravana, the evil demon-king of Lanka. The Ramayana contains details of the battlefields where the armies of her husband Prince Rama fought the armies of the demon-king, and describes the groves of exotic herbs dropped by Hanuman, the monkey-king who helped Prince Rama rescue his wife.

When the island was called the Isle of Serendib, the voyage of Sinbad was described in the Thousand and One Nights. Medieval Arabs and Persians made regular pilgrimages to Adam's Peak. The fourteenth century Arab traveler and scholar Ibn Batutah made that pilgrimage.

Legends record the visit of the Qutb ☺ who after visiting Adam's Peak meditated for twelve years in what came to be known as the hermitage shrine of Daftar Jailani that lies at the edge of a precipitous granite cliff in the south central portion

of the island, a site that has become a place of saintly visitation and mystical meditation.

Living in that land of legends, those seekers from Kokuvil recognized Bawa Muhaiyaddeen ☺ as a uniquely mystical being when they began to interact with him, begging him to teach them. He had lived peacefully alone in the jungle for so long that he had almost forgotten human speech. Gradually, he began to speak with those seekers.

Telling those seekers that God was the only Teacher, he consented only to study side by side with them. Working long hours in the rice fields as a farmer by day and giving away the rice to poor people, he spoke and sang to them of his experiences of God in the evenings. Eventually, he and that small group of seekers from Kokuvil built an ashram in Jaffna, a town in the northern tip of the country.

Travel was difficult in that small country, yet the refuge of his presence was irresistible. As more and more people came to know about him and to hear him sing and speak of God, many of them began to invite him to stay in their homes. Among those people were Dr. Ajwad Macan-Markar and his wife Ameen Macan-Markar who lived in the city of Colombo. Bawa Muhaiyaddeen ☺ told them it would not be easy: that he was like a tree upon which many birds needed to take shelter. If he was to agree to stay at their home, they would also have to accommodate these birds. He warned them that there could be many at times. Dr. Ajwad and his wife did not hesitate to agree to open their home to all who wished to accompany him. After that, Bawa Muhaiyaddeen ☺ always stayed at their home when he was in Colombo. For forty years Bawa Muhaiyaddeen ☺ spent his time with those seekers until 1971.

In *The Tree That Fell to the West*,[1] Bawa Muhaiyaddeen ☺ tells us:

"Before I arrived at 46th Street in Philadelphia for my

1. Muhaiyaddeen, Bawa. *The Tree That Fell to the West*. Philadelphia: Fellowship Press, 2003. Print.

first visit, Bob Demby, Carolyn Secretary [Carolyn Andrews], Zoharah Simmons and some others sitting here arranged for me to come.

"They formed a society for that purpose, to invite me here. I did not come to Philadelphia with the idea of establishing a fellowship. There is only one Fellowship and that is Allāh's. There is only one family and one Fellowship. We are all the children of Adam ﷺ, and Allāh is in charge of that Fellowship."

After that first visit, Bawa Muhaiyaddeen ﷺ went back and forth between Philadelphia and what by then had been renamed Sri Lanka until 1982, when he stayed in the United States until December 1986.

In these distressing times, his words are increasingly recognized as representing the original intention of Islām which is the purity of the relationship between man and God as explained by all the prophets of God, from Adam, Noah, Abraham, Ishmael, Moses, David, Jesus, and Muhammad, may the peace of God be upon them, who were all sent to tell and retell mankind that there is one and only One God, and that this One is their Source—attainable, and waiting for the return of each individual soul.

Publications by M. R. Bawa Muhaiyaddeen ⟲

Books

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Al-Asmā'ul Husnā: The Duties and Qualities of Allāh
website: asmaulhusna.org

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The Fellowship in Philadelphia, Pennsylvania, the place where Bawa Muhaiyaddeen ☺ stayed when he visited the United States, continues to serve as a meeting house and a reservoir of materials for everyone wishing access to his teachings.

The Mosque of Shaikh M. R. Bawa Muhaiyaddeen ☺ is located on the same property as the Fellowship. The five daily prayers and Friday congregational prayers are observed.

The Mazār, the resting place of Bawa Muhaiyaddeen ☺, is an hour west of the Fellowship and open daily between sunrise and sunset.

email: **info@bmf.org**
website: **www.bmf.org/publications**

For further information about visiting, Fellowship events, branch locations, and meetings:
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Al-hamdu lillāh, all praise is due to God!

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